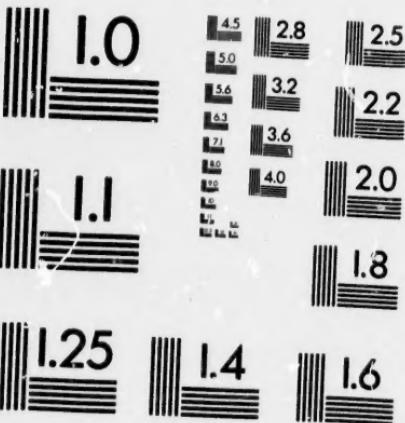


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Church of England

Tracts for the Times

Being a Freehanded Exposure of the Encroachments of Ritualism
in the Church of England.

BY A LAYMAN.

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No. 1.—Ritualism! Is it Lawful?
Being chiefly extracts from the primary charge of the Bishop of Toronto.

No. 2.—Ritualism! Is it Lawful?
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No. 3.—Ritualism! Is it Lawful?
Showing by the Canons and Resolutions of the Provincial Synod, the decision of the Law Courts and Privy Council, that Ritualism is Unlawful.

No. 4.—An Exposition of Ritualistic Vagaries and a description of the Romish Mass as performed in the Ch. of St. Thomas, Toronto, with cut of "Altar," Candles, Millinery &c.

No. 5.—The Confessional with all its abominations as advocated and practiced by Ritualists in the Church of England.

No. 6.—Describing the Ritualistic services in the church of St. Matthias, and the Church of St. Mary Magdalene, Toronto.

No. 7.—Disclosing how Popery is Propagated by means of bad books circulated among our children by the Ritualists in St. Matthew's Parish, and by the Clergy of St. Albans New Cathedral.

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Showing how the Ritualists are introducing Romish and Pagan customs, practices, vestments &c, into our church service.

No. 9.—The Progress of Ritualism in St. James' Cathedral. Showing the dishonourable breach by the Canon of his solemn pledges and promises, and the gradual introduction of Ritualism into this once stronghold of Protestantism.

No. 10.—The Progress of Ritualism in St. James Cathedral—Continued.

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PREFACE

TO CHURCH OF ENGLAND PEOPLE.

In order to meet the increasing demand for complete numbers of these "CHURCH OF ENGLAND TRACTS FOR THE TIMES" I have issued Nos. 1 to 10, in Pamphlet form.

I exceedingly regret to have to record the deplorable state of our beloved Protestant Church—rent asunder by the introduction of Romish Doctrines and Practices, by clergymen who at their Ordination Vowed and Promised to drive away these Strange and Erroneous Doctrines. Great ignorance prevails amongst Churchmen generally as to the meaning and import of these innovations, which the Ritualists are not slow to take advantage of.

It is an undeniable fact that a desperate attempt is being made by the Ritualists, Jesuits, to destroy the Protestant character of the Church of England, and assimilate her to the Church of Rome!

- 1890 -

It becomes the duty of one and all of us who have inherited the great Blessings of Protestantism, to do what we can to hand these Blessings down, unimpaired, to future generations, as well as to stir up the Lukewarm, to impart information on Church-matters, and to expose the deceitful workings of these Conspirators—the Ritualists, of whom the Bishop of Liverpool says:—that if Churchmen only knew the *real* meaning of this great Ritualistic movement they would soon stamp it out as did our forefathers.

I trust this honest effort to state plain facts, in a plain manner may be the means of waking up Churchmen generally to a sense of their duty in the great crisis through which our beloved Church is now passing, and that they will endeavour to defend, maintain, and hand down to posterity the Great Blessings and Principles of the Reformation which our Martyred Forefathers purchased with their lives, and which have made this Empire what it now is—the Greatest the Sun ever shone upon.

GEO. LOVATT.

7 Sword St., Toronto. Nov. 5th, 1890.

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CHURCH of ENGLAND

Tracts for the Times.

BELOVED—"Ye should contend earnestly for the faith which was once delivered unto the saints,"—JUDE.

RITUALISM, IS IT LAWFUL?

A Strong Protestant feeling has very properly been aroused throughout this Dominion by the "Jesuits Estate Bill" which we trust will not die out until it has accomplished its object in preventing the growth of Popery at the expense of the taxpayer.

It is high time Protestants were aroused to activity, not only by encroachments on their rights, but by the abuse of privileges conferred on the Roman Catholics, which have been going on for some years while Protestants slumbered and slept.

But the doings of the Jesuits in Quebec are a very small fraction of the mischief the Jesuits, the *Ritualists*, are doing in the Church of England! It has often been asked of late "*is there no AUTHORITY in the Church of England to prevent these Romanizing Innovations? Are these Romish Ceremonies and Practises which the Ritualists are continually introducing into the Church Services, are they Legal?*" We say no, emphatically NO, they are NOT LEGAL, and we purpose to show through these TRACTS, that the multitude of these Romish Innovations, Doctrines, Ceremonies. Practices, Postures, Processions, Incense, Vestments, Confessional, Phraseology, Genuflections, Intonations, Ablutions, Altars, Candles, Crosses, &c., &c., which the Ritualists are introducing, are entirely Foreign to the Good Old *Protestant* Church of England, and are directly copied from the Church of Rome, have been declared *Unlawful* by the Highest Courts of Law in the Empire, and are contrary to the CANONS and RESOLUTIONS of the Provincial Synod; and also that it is the avowed intention of the Ritualists to **Unprotestantise** the Church of England and assimilate her services to the Church of Rome.

Let us see, in the first place, how the Highest Authority in this Diocese, stands on these important matters.

THE BISHOP OF TORONTO ON RITUALISM.

The BISHOP OF TORONTO in his first charge says:—

I claim that *I hold views*, and views of a very distinct character—views which I prize most highly, which are to me as the apple of the eye, and which I would refuse to part with at the price of any place of dignity in the Church. I hold most strongly the Protes-

ant Evangelical views of our Reformed Church, as opposed to the Sacerdotal and Sacramentarian views which are characteristic of Romanism.

There are those who have grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But, I would ask, what existence have we as a Church duly constituted with a polity of its own, with prescribed liturgy and authorised standards, except through the Reformation. It is true that we trace back the independent autonomy of our branch of the Church Catholic, far beyond that struggle which was as the throes of a second birth; beyond its subjection to the Papal primacy; beyond the accession to it of the Saxon converts of Augustine and its consequent first connection with the See of Rome, back through the persecutions and depression of the British Christians, who also had their Bishops and their liturgy to the very apostolic age.

Our Church of England dates from thence, and not from the Reformation; the separation from Rome was not a schism from the body, but a self-emancipation from an imposed yoke, a return to original independence; the renunciation of the errors, the idolatries, the superstitious ceremonies of Rome was the purging of the ancient Church from the accretions of defilement, through the mediaeval period, that had dimmed her light and sullied her purity. And therefore, although with just pride we claim for our Church that she is no new Church, but the oldest of Churches, cleansed, remodelled, and restored nearer to the pristine purity and the primitive pattern of faith and practice than any other Church, we cannot deny if we would, that what we are as a Church to-day was the work of the Protestant Reformers. To these noble, holy and learned men, even if they were erring, who shed their blood to purchase with it for us the priceless heritage of a pure faith, enshrined in a form of worship that is sublime in its dignity, venerable for its antiquity, and glorious with the beauty of holiness, we owe a debt which we cannot over estimate, a debt which it were the climax of base ingratitude for us to repay, as some who call themselves Anglican Churchmen have done, by casting opprobrium on their blessed memory.

The heritage they have bequeathed to us is indeed a rich one—a faithful version of the Holy Scriptures in our own tongue, that the unlearned may have free access to the words of Life, and "the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church," The 39 Articles of Religion, forming a complete summary of the Reformed Faith on the cardinal doctrines of Christianity and especially on those points which are matters of controversy with the Church of Rome, though of somewhat inferior authority, we acknowledge as the standard of reference for the Church's teaching, and subscribe "in their true, literal and usual meaning not drawing them aside any

way, nor putting our own sense or comment to be their meaning but taking them in the literal and grammatical sense."

On the other hand, for our guidance in the form of public worship and its ritual as prescribed by the Church of England, for her teaching with regard to the Sacraments, for the meaning of the other rites and ceremonies retained in her cultus, we must look to the Prayer Book as the paramount authority and final arbiter.

We may indeed have recourse to the Articles and Homilies, to Church History and the writings of the Reformers to ascertain their minds and elucidate their meanings on obscure or controversial points, but the Prayer Book after all remains the chartered code of standing orders of our Church. And herein I profess my unfeigned assent and consent to its teaching as thoroughly Scriptural; my deep love and reverence for its form of sound words as those in which my fathers have found spiritual comfort in worshiping for 300 years and my unswerving allegiance to its authority as the exponent of the Reformers' doctrine. I claim that, in avowing myself a Prayer Book Churchman, I vindicate my title to be held a Protestant Churchman; for the Prayer Book is, as I regard it, the very bulwark of Protestant principles.

I have laid claim to the further character of being an *Evangelical* Churchman. It is much to be regretted that so unexceptional a definition should have been narrowed down to the designation of a party, I hold that the chief glory, the very *raison d'être* of the Reformed Church of England is that she is an Evangelical Church. The very purpose of her purgation from Romish traditions was that she might be the depositary and dispenser of the pure unadulterated Gospel of Christ. It is the record of her teaching, her formularies, her rites, her Prayer Book with that Gospel as revealed in Holy Scripture that constitutes their claim upon our acceptance.

There can be no question in the mind of any one acquainted with the religious aspect of the country, that the heart of the great bulk of our laity is staunchly, jealously Protestant. I thank God for it. And in the endeavor to fulfil the difficult task that lies before me, my first and most earnest efforts will be directed to supply the missions of the Diocese with clergymen of **SOUND PROTESTANT VIEWS**.

In my dealings with those of my clergy who are not of this school, but whose views and practices, though distasteful to extreme Protestants, are yet within the allowed limits of the Church's standards, I trust I shall ever prove myself, as I have professed, absolutely impartial.

But should these limits be, in any case, so far overstepped as to violate the laws of the Church and bring scandal upon her by **unprotestantizing** her character, and cause offence and distress to the flock of Christ committed to our charge, then, in accordance with my consecration vows, which bind me so solemnly to the unflinching execution of my high office, I shall be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word."

Among such erroneous and strange doctrines, which have unhappily found their way into our Church, but are wholly **Foreign** to her teachings, are

notably those of **Habitual Confession** and **Real Presence** of the body and blood of Christ in the consecrated elements. On the first of these the Bishops of our Church have pronounced with a consensus of unqualified **condemnation**. . . I would say, briefly, that the claim which has been put forward by some Presbyters to a right to demand and receive the confessions of penitents before giving them absolution, indicates and would seem to spring from exaggerated views of priestly authority which are alien to the whole spirit of our Church's teaching, have no warrant whatsoever in the Word of God and are justly regarded by Protestants as the reproach of the Church of Rome.

The instructions given in our Prayer Book to the clergy, as to receiving voluntary confessions, are very slight. The Archbishop of Canterbury, in his primary charge as Bishop of London, remarks: "The silence of the Church of England formulaires as compared with the fulness of the Church of Rome in treating of systematic confession, is itself in my mind, an irrefragable argument to show that the mind of our Church is quite against the practice." . . . The three passages in the Prayer Book which bear upon this subject are:—1st. The Exhortation, which calls upon us to confess our manifold sins and wickedness; 2nd. The invitation, which concludes the first form of warning for the celebration of the Holy Communion; the 3rd, from the Order for the Visitation of the Sick. The first of these passages, enjoining the confessions of sin publicly before the congregation gives no countenance whatever to the practice of the confessional, and as to the other two, it is sufficient to point out that they plainly, in their honest interpretation, have reference solely to the ordinary pastoral intercourse of the clergyman with his people. But this is a very different thing from what some have attempted to introduce into our system as **habitual confession to the priest**. I will not dwell upon the moral and social aspect of this question; the terrible scandals, the injury to morality, the mischief in families which have resulted from this practice as carried to its ultimate issues in the Church of Rome, and have made the very name of the **confessional** to be indignantly spurned and loathed by every pure minded, independant man; what I insist upon is that it is an outrage to the reformed principles of our Church, a practice that cannot be tolerated with any sanction of authority. I close this subject with another quotation from the charge of Bishop Tate in 1858: "If," he says, "any clergyman so preaches to his people as to lead them to suppose that the proper and authorized way of a sinner's reconciliation with God is through confession to a priest, and by receiving **priestly** absolution—if he leads them to believe the Greek Church has erred by neglecting preaching, and the Church of Rome by not encouraging reading of the Scriptures, so our Church has been to blame for not leading her people more habitually to private, auricular confession. If he thus stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they come to seek his aid, receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rule of worship—taking them into the vestry of his Church, securing the door, putting on the sacred vestments, causing them to kneel before the cross, to address him as their ghostly father, asking questions as to sins of deed, word and thought, and imposing his penance before he confers absolution—then the man who thus acts, or even if some of these particulars are wanting, of whose general practices this is no exaggerated picture, is, in my judgment, **unfaithful** to the whole spirit of the Church of which he is a member."

This subject will be continued in our next issue, which please look out for.
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Geo Lovatt. 7 Sword St., TORONTO. CANADA.

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BELOVED—"Ye should contend earnestly for the faith which was once delivered unto the saints,"—JUDE.

RITUALISM, IS IT LAWFUL?

In our last issue we reprinted the BISHOP OF TORONTO's views on Ritualism. We now continue the subject by

THE BISHOP OF TORONTO ON THE REAL PRESENCE.

"With regard to the other 'strange and erroneous doctrine'—that of the real presence—we cannot but remember that in its extremest form, as Transubstantiation, it formed the chief point of issue with the Church of Rome, the centre around which the strife raged the fiercest, the crucial test which cost many faithful and true men their lives. Probably no member of the Church of England, however extreme in Sacramentarian views, holds this doctrine in its full import, and undisguised repugnance; no Anglican priest would venture to assert it openly, in defiance of Article XXVIII, which declares 'The body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner, and the means whereby the body of Christ is received and eaten in the Supper is Faith.' But there is a manner of speaking of the mystery of the spiritual presence of Christ in and under the outward symbols, and of the effects which follow the act of consecration which tends to inculcate views of the Holy Sacrament, very closely approaching those which this Article strongly condemns. For example, in the Manual of the Confraternity of the Blessed Sacrament, I find such language as this, 'O my beloved Lord and Saviour, Jesus Christ, I firmly believe, because Thou hast said, "This is My Body: This is My Blood," that in this blessed Sacrament Thou art truly present, Thy Divinity and Thy Humanity, with all the treasures of Thy merits and Thy grace; that Thou art Thyself mystically offered for us in the Holy oblation; and dost through Thy Own Presence communicate the virtues of Thy most precious Death and Passion to all Thy Faithful, living and departed.' And again, 'I adore Thee, O Lord my God, Whom I now behold, veiled beneath these earthly forms. Prostrate I adore thy Majesty.' In the 'Litany of our Lord present in the Holy Eucharist' in the same Manual, amongst many like allusions to a corporeal presence, occurs this Suffrage, which seems to symbolize with the heresy of the Sacrifice of the Mass.' That by this adorable

sacrifice we may acknowledge our perpetual dependency upon Thee ;' and again in the 'Litany of Reparation,' 'O Sacred Victim consumed on the altar by us and for us ; have mercy upon us.' Once more, in the 'Office for Spiritual Communion,' the direction is given, 'Here meditate devoutly on the Passion and Death of Jesus Christ ; or on the *Real Presence* of His Sacred Body and Blood in the Holy Eucharist, or on the Holy Sacrifice of Himself *ther in continually offered before the Father.*' It is, of course, possible, by the exercise of an extreme charity, to believe that persons who holds such language may persuade themselves, by some ingenuity of reasoning, that they mean nothing more than is taught by our Church ; but it seems to me that no plain, simple folk could understand from it anything else than the assertion of the Bodily Presence of the Crucified Christ, in the consecrated bread and wine, and of the repetition in every act of Communion of that atoning Sacrifice of Himself, which Scripture tells us was made once for all. So utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, *that I will never knowingly grant my licence to officiate in this Diocese to any Clergyman wh. is a member of this Confraternity—or conspiracy, to undermine our Reformed faith.** And I earnestly hope that in preaching or teaching concerning the Sacrament of the Lord's Supper our Clergy will carefully guard against all such language as may give colour to a belief that is so repugnant to the spirit and teachings of the Church. But it is not teaching only that may suggest this doctrine of the Real Presence :—there is a serious danger of leading unstaple minds into the same error, by the practices, the attitudes and gestures which have been introduced into the act of Communion.

Those who, no doubt from a sense of deep reverence, have adopted the practices I refer to, verge very closely upon the violation of the last clause of the article already quoted; 'The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about lifted up or worshiped.' The consecration of the elements with the celebrant's back turned to the people so that they are unable to see what is done, the elevation of the consecrated bread above his head, the prostration of the communicant before the Holy Table, the receiving of the elements with every manifestation of a profound obeisance to them as possessing an imparted virtue by the act of consecration and non-communicating attendance—all these practices, neither enjoined in nor deducible from the Rubrics, have the semblance of a superstitious adoration of the sacred symbols.

They may be innocent in intent, but their danger is less they lead on the worshiper from step to step to the fatal error of believing that, by virtue of the priest's act, the very Body and Blood of Christ are offered up afresh on the altar, an oft-repeated sacrifice for sin. You will remember how careful the Church has been

* We regret this principle was not carried out with regard to Canon KNOX Little.

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to guard the reverential posture she enjoins on her recipients against this misconstruction. At the first revision of the Prayer Book in 1552, the Royal Council added a declaration concerning kneeling at the communion which, having been omitted since the reign of Elizabeth, was again subjoined, with certain modifications in its present form, at the last revision in 1661, *'It is hereby declared, that hereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood, For the Sacramental Bread and Wine remain still in their very natural substance, therefore may not be adored; for that were Idolatry, to be abhorred of all faithful Christians.'*

A comely, well-appointed house of Prayer, with all the furniture and vessels for the use of God's service, designed with taste and kept in scrupulous cleanliness and order, good music of a Church character and a hearty responsive Service, I believe to be not only calculated to attract worshipers but profitable to interest their hearts in the worship. In all these matters the rule should be 'that which is good for the use of edifying.' The one only plea for the improving of ritual, must be the promoting of reality, earnestness and spirituality in worship. And of our reformed Church, as contrasted with idolatrous Rome, the character of her ritual should be dignity, genuine ess and beauty of simplicity, as opposed to the frivolous, tawdry tinsel of outward pomp and pageant.

Simplicity should be the glory of all our services, simplicity that is the natural expression of sincerity—not that bald and dull simplicity which is begotten of indifference and slovenliness. But unhappily, some, in their fondness for the externals of religion, or their leanings to symbolism and æsthetic modes of worship, or their excessive zeal for ceremonial, have far exceeded this rule of simplicity and by their introduction of excessive decorations, *floral and symbolic, continual bowings and genuflexions, candles lighted in broad day, peculiar shaped vestments and many coloured stoles, and otherwise what has been called the mimicry of the outside of Rome,* have given serious offence to sober common-sense people, and aroused suspicions in them that something dangerous lurks behind.

Indeed, while these practices find favour with a few of extreme tastes, it cannot be concealed that they have been the means of alienating the affections of great numbers of the plain, simple people from the Church, and driving them into schism, to join themselves to dissenting communions. 'Why' it has been asked, 'should any clergyman wish to make his church such that a common man, placed suddenly within, would not be able to say whether he was in a Church of England or a Romish place of worship?'

Our Church has provided in her rubrics a ritual which gives ample scope for a solemn, beautiful, chaste and hearty service; the vestments sanctioned by long presumptive usage, the decent white surplice with sleeves, the black stole and hood belonging to the degrees furnish a priestly garment sufficiently

expressive of the holiness of the office and of a simple dignity and comeliness to satisfy the purest tastes; the music that has been created by the Church of England through 300 years, and is the exponent of the genius of her service, offers a 'repertoire' extensive and varied enough to supply the demands of the most cultivated and critical taste, and possesses compositions of sacred solemn beauty that have justly made themselves dear to the hearts as well as the ears of Church-going people: and all these may be legitimately made the most of to render the service a real help to the soul's spiritual emotions. Everything beyond these must be regarded in the light of an innovation, and innovations in ritual and worship it is my duty to set my face against, and, as far as my authority extends, to check and resist.

With regard to church decorations, which may be innocuous in themselves I must earnestly warn my younger brethren of the clergy especially, against pushing them to dangerous extremes. To take one familiar example the emblem of the cross, which is unquestionably the most ancient and appropriate of Christian devices, —suppose that the use of it is the cause of offence to a weak member of your flock. What is your duty as a Christian man and a pastor of the flock? To insist upon the ornament as unoffensive and retain it to gratify your taste and so alienate your brother or wound his weak conscience, or to yield your predilections to his scruples? You admit that no principle is involved; no law of the Church or precept of the Gospel enjoins that crosses should be set up over the holy-table or on the walls; and surely the spirit of tender charity that was the rule of the large-hearted Apostle will prompt you to decide, 'I will set up no cross while I live lest I make my brother to offend.'

The above are the **Views** of our Bishop on **Ritualism** as expressed in his primary charge as Bishop of this Diocese. There is no mistaking as to how our Bishop stands on this **Romanising** movement, that he considers it not only **Unlawful**; but, a **conspiracy** to sap and undermine the protestant principles of our church.

We feel sure it must be very gratifying to all good churchmen to know that, at the late Synod his Lordship **re-affirmed** these Views; when in his opening remarks he said:—"I am powerfully reminded of that day, so solemnly and so weightily laden with responsibilities to me, when, ten years ago I first stood before you as your Bishop and exercised this office of president of your Church council. It becomes me to look back upon my first utterances on that occasion—the pledges and assurances conveyed in my primary charge—to test how far I have been true to them.

Whilst the retrospect makes me only to painfully conscious of my shortcomings of the ideal which I set before my-self, that many of the high aims and fond hopes with which I entered upon the difficult duties of the Episcopate have not been realized, through my own insufficiency, **I find myself able with all honesty to re-affirm every statement which I then made as to my convictions and principles, and to review my administration of the diocese with the consciousness, if of defects or errors of judgments, at least of undeviating consistency with those avowed convictions.**"

We conclude this tract by calling on **all honest and true churchmen** to give such support and encouragement to their Bishop, as will enable him to carry out these views and principles, and drive away these **strange and erroneous doctrines.**

Our next issue, will contain the Canons and Resolutions of the Provincial Synod, bearing on these Ritualistic innovations; and the decisions of the Law Courts on these important questions.

These TRACTS may be had for **Free distribution at 15 cents per 100 or \$1.25 per 1000: from the Publisher.**

Geo Lovatt. 7 Sword St., TORONTO. CANADA.

[PLEASE CIRCULATE]

No 3.

Second Edition, 18th Thousand.

CHURCH of ENGLAND

Tracts for the Times.

"If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ." 1 Timothy, ch. 4, v. 6.

RITUALISM, IS IT LAWFUL?

In the preceeding numbers of these TRACTS we have shown by extracts from the Bishop of Toronto's primary charge and also from his opening remarks to the late Synod, held here a few weeks ago, that His Lordship has no sympathy with these Romanising practices, that he regards them as "strange and erroneous doctrine," "a conspiracy to un-protestantise the principles of our Church," are "alien to the whole spirit of our Church's teaching," "are driving great numbers from our Church," and above all "have no warrant in the Word of God." Why Protestant (?) Clergymen of the Church of England should be so anxious to re-introduce these Romish practices of pre-reformation times, (the worst times in the Empire's religious history) is a mystery which few can comprehend, particularly so when we remember that these same Romanising Clergy have made a most solemn **Vow and Promise** to the contrary, before God and witnesses, at their ordination.—See Ordination Service,

Bishop: "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word?"

Answer: "I will, the Lord being my helper."

Bishop: "Will you reverently obey your ordinary and other chief ministers unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

Answer: "I will so do the Lord being my helper."

They have also subscribed to "a most solemn declaration," and to the 14th Canon of conformity to the Prayer Book without either diminishing in any respect.....or adding anything in the matter or form thereof." Any one would naturally expect that *honest people* particularly *Clergymen*, after subscribing to the above, would not have to be compeled by recourse to law to render obedience to their Bishop; but would do so with *a glad mind*. No wonder their flocks are what they are, no wonder so much infidelity abounds, no wonder the Judges of our courts cry out about so much false swearing, when the people have such an example, for example is stronger than precept, and actions speak louder than words.

For fear of being misunderstood, we desire to say here in the words of the Protestant rhymers :—

“ Ye Parish Priests of Canada,
The Good, the Sound, the True,
These angry lines in these fierce times,
Were never meant for you.”

But for :—

“ The Jesuit Priests of Canada,
Iscaziots of our Home,
Who scheme and strive to lure or drive
Their English flocks to Rome.”

Let us now see what the Provincial Synod of Canada, (which consists of all the BISHOPS, and the Clerical and Lay Delegates from the several Dioceses in this Dominion), in solemn session assembled, in their united wisdom have placed on record.

The following Resolution (after being thoroughly discussed) was passed unanimously by both houses, and was duly confirmed at a later date, as an amendment to Canon 13 :—

RESOLUTION OF THE PROVINCIAL SYNOD OF CANADA.

“ It is resolved by this Synod that the elevation of the elements during the celebration of the Holy Communion, the use of incense during Divine Service, and the mixing water with the Sacramental wine, be hereby forbidden in this ecclesiastical Province ; and whereas, the Rubric at the end of the Communion office enacts that the bread shall be “ such as is usual to be eaten.” the use of wafer bread is hereby forbidden. And this Synod would express their disapprobation of the use of lights on the Lord’s Table ; and vestments, except the surplice, stole, or scarfe, and hood, in saying the public prayers, or administering the sacraments or other rites of the Church, and their determination to prevent, by every lawful means, their introduction into the Church of this Province.”

Why don’t the clergy render obedience to the enactments of this Synod as they have subscribed so to do in CANON No. 2 ?

Let us now see the decisions of the

HIGHEST LAW COURTS in the REALM.

The decisions of the English Courts are very numerous, but very unanimous in condemning the introduction of these Romanising Practices, Doctrines, Ceremonies, Vestments, Ornaments, etc., etc., some of the rev. offenders have been imprisoned, others deprived, inhibited or suspended by the Highest Law Courts in the Empire.

Below are a few of the questions which have been declared illegal, namely : Vestments or man-millinery, Lighted Candles on Communion table, Second Communion table, Stone Altars, having a Cross or Crucifix or a Stuffed Dove on Communion table, or on top of chancel screen, Adoration of elements, singing Agnus Dei, and making the sign of Cross in the air towards the people, Ablutions or the ceremonial washing of the sacrament vessels and drinking the ablutions during service, Elevating the elements, using Incense,

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Kissing Prayer Book at reading of Gospel, blessing Ashes, Palms and Candles and giving the same to the people, using Wafer bread at Communion, Mixing Water with Sacramental Wine, Priest standing with his back to the people, singing Te Deum after evening service, with Crucifix, Banners, and swinging Incense, the Prostration before the consecrated elements, an Acolyte attending the Minister, the REAL PRESENCE or the *Real Objective Presence or Consubstantiation*, or by whatever name these Romanisers like to conceal their favourite doctrine of TRANSUBSTANTIATION.

The above and others to the number of 67 have been declared UNLAWFUL in the following and other cases.

Clifton v. Ridsdale, Hulson and others v. Tooth, Elphinstone v. Purchas. Martin v. Mackonochie, Herbert v. Purchas, etc., etc.

The following is the judgment of the PRIVY COUNCIL on the "Real Presence" question in the case of SHEPPARD v. BENNET.

1. "The Church of England holds and teaches affirmatively that in the Lord's Supper the Body and Blood of Christ are given to, taken and received by the faithful communicant. She implies, therefore, to that extent a presence of Christ in the ordinance to the soul of the worthy recipient.

As to the mode of this presence she affirms nothing, except that the Body of Christ is "given, taken and eaten in the Supper only after a heavenly and spiritual manner," and that "the means whereby the Body of Christ is received and eaten is faith." Any other presence than this—any presence which is not a presence to the soul of the faithful receiver—the Church does not by her Articles and Formularies affirm or require her ministers to accept. This cannot be stated too plainly.

2. "The Church of England by the statement in the 28th Article that the Body of Christ is given, taken and eaten in the Lord's Supper, only after a heavenly and spiritual manner, excludes undoubtedly any manner of giving, taking, or receiving, which is not heavenly or spiritual."

It will be seen by the above Judgment that the Doctrine of the *Real Presence* as taught by Ritualists and Romanists, is undoubtedly *Condemned*, and is *Unlawful*; a statement made in the Synod of Niagara to the contrary, nevertheless, notwithstanding.

Some, no doubt, on reading the above will say "but these Romish ceremonies are not all practiced here." We would say in reply, not quite all of them yet, wait a little while, they are coming, for remember that *Ritualism*, by the advice of it's leaders, is to be introduced by degrees, slowly, and quietly. It is a well-known fact that what Rome can't get by open aggression, she will by some insidious means,—this is exactly what they are doing while lukewarm Protestants stand quietly by, look on, and see the blessings and principles our forefathers purchased at such a great price, (which have made this Empire what it now is, the greatest the sun ever shone upon), slip through their fingers.

We conclude this tract with a timely warning by Dr. Ryle, Bishop of Liverpool.

BEWARE of RITUALISM!

Ritualism is the high road to Rome; and the triumph of Ritualism will be the restoration of Popery.

RESIST IT IN LITTLE THINGS.—Resist strange dresses, ecclesiastical garments, the eastward position in consecrating the bread and wine, idolatrous reverence of the consecrated elements, processions, banners, incense, candles on the communion table, turning to the East, crosses at the East, and extravagant church decoration, Resist them manfully. They seem trifles, but they frequently lead to a great deal of mischief, and they often end in downright Popery.

RESIST IT IN GREAT THINGS.—Oppose with might and main the attempt to re-introduce the Popish Mass and Auricular Confession in our parishes. Send your boy to no school where auricular confession is ever tolerated. Allow no clergyman to draw your wife and daughter to private confession. Oppose sternly, and firmly, the attempt to change the Lord's Supper at your parish churches into the Romish Sacrifice of the Mass. Draw back from the Communion in such churches and go elsewhere. The Laity have a great deal of power in this matter, even without going to law. They can do a great deal if they will only attend vestry meetings about church matters and tell the clergy their minds. The Clergy cannot do without the Laity, any more than Officers in a Regiment can do without privates. If the English laity all over England would rise in their might and say "**We will not have the Mass and Auricular Confession,**" Ritualism would wither away in a very short time.

RESIST IT FOR CHRIST'S SAKE,—His priestly and mediatorial office are injured and dishonoured by Ritualism. These are offices He has never deputed to any order of ordained men.

RESIST IT FOR THE CHURCH OF ENGLAND'S SAKE.—If Ritualism triumphs; the days of the church are numbered. The laity will leave her, and she will die for want of churchmen.

RESIST IT FOR THE CLERGY'S SAKE.—The worst and cruellest thing that can be done to us is to lift us out of our proper places, and make us lords over your consciences, and mediators between yourselves and God.

RESIST IT FOR THE LAITY'S.—The most degrading position in which laymen can be put to, is that of being cringing slaves at the foot of a brother sinner.

RESIST IT NOT LEAST FOR YOUR CHILDREN'S SAKE.—Do what in you lies to provide that, when you are dead and gone, they shall not be left to the tender mercies of Popery. If ever you would meet your boys and girls in Heaven, take care that the Church of England in your day is maintained a **Protestant Church**, and preserves her Articles and the principles of the Reformation wholely uninjured and undefiled.

Our next will be, **Ritualism as seen in some of our city Churches,**
These TRACTS may be had for **Free** distribution at 15 cents per 100 or \$1. 25 per 1000: from the Publisher.

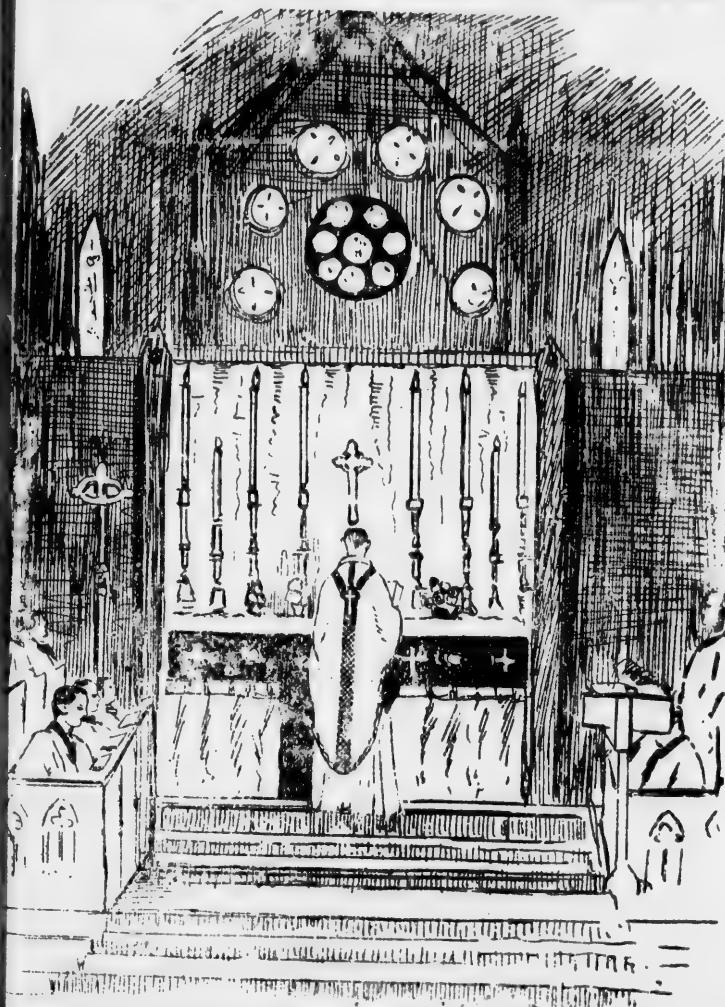
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CHURCH of ENGLAND

Tracts for the Times.



view of the **RITUALISTIC "ALTAR"** with lighted candles
 Priest in Sacrificial Vestments &c., with his back to the people
 seen at the Church of **ST. THOMAS' TORONTO.**
 Regret our inability to do justice to the above cut by displaying the "altar" in
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THE ROMISH MASS in a CHURCH of ENGLAND!!!

In the previous numbers of these *Tracts* we have shown in a most conclusive way, that *RITUALISM* is *UNLAWFUL*: and is a wicked *Conspiracy* by means of which it is designed to familiarise Church of England people, (particularly the young,) with Popish Practices, Doctrines, and Phraseology, and so prepare them for a final plunge into the corrupt Church of Rome.

In support of this we reproduced pretty fully the Primary charge of the Bishop of Toronto, in which his Lordship says — “So utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, that *I will never knowingly grant my licence to officiate in this Diocese to any Clergyman who is a member of this Confraternity — or conspiracy, to undermine our Reformed faith.*” — We have given the CANONS and Resolutions of the Provincial Synod of CANADA: the decisions of the LAW COURTS, as well as the declarations of the Archbishops of Canterbury and York, all condemning Ritualism and declaring it **Unlawful** in the Church of England.

We now purpose to deal with, **THE CONSPIRACY!** as we find it in TORONTO; beginning with the Church of **St THOMAS**, of which the Rev. J.C. Roper, late professor at Trinity college, is Rector in Charge.* This Church is a small frame one on the corner of Sussex ave. and Huron st., with a seating capacity of about 250. On the occasion of our visit, the congregation numbered all told 99 women and girls, and 27 men and boys, including the choir. It might be very easily mistaken for a Romish place of worship. There you may see the “raised altar”, with **Gilded Crosses**, Popish Monograms, with an abundance of Millinery and Drapery of a variety of colors, Lighted Candles in broad day-light, with a full supply of Napkins, Palls, Towels, &c., &c., also a re-table with Wine and Water decanters and other articles, which are used in the performance of **Mass**, standing thereon ready to be handed by the attentive **acolyte** to the priest at the proper moment!

The youthful **acolyte**, dressed in a white cassock with crimson band around his waist, with great agility, taper in hand, prepares the way for the performance of the hour, lighted the Candles as quick as a lamp-lighter and attends on the officiating Priest with much skill and attention evidently after considerable training.

“**The Sisters of St John the Divine**” put in an appearance in the garb of **Nuns** and paid their respects to the “altar” as they entered. A few young people also on entering the Church *Bowed* to the “altar” and made the sign of the **H** on their person, just as the Roman Catholics do on entering their church, with this exception in St. Thomas’ there is not as yet a font of Holy water at the door.

*The rector, the Rev. J. M. McCollum, we understand is in the old country collecting funds for some society for which we hear, he receives \$1000 per year. He also receives \$400 annually from the Commutation fund of the Diocese; as well as over \$400 from the St. James’ rector funds, of which the parish of St. Thomas’ does not receive the **bene-**
** of One Cent. **SHAME!** See St. John, x, ch. 12 & 13 v. and Ezr xxxiv, ch. 10 v.

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The Service on this occasion was supposed to be the celebration of the Holy Communion, but in reality it turned out to be a counterfeit of the Romish mass.

The Acolyte, and Choristers dressed in surplices, marched in procession from the vestry into the church, singing an Introit to lively processional music, the Priest, the Rev. J. C. Roper, decorated in a **Chasuble** with a huge **Y** cross on his back, with a Romish monogram emblazoned upon it, also wearing the **Alb** with all its necessary apprals, **Maniple**, **Stole** and other **Illegal Sacrificial Vestments**, bringing up the Rear; as they approach the "Altar" they divided north and south, Mr. Roper for a second standing in front of the "Altar" made a gracious **bow** and **crossed** himself and then proceeded to the "Altar" where he remained during the service three-fourths of the time with his **Back to the people**!

During the Prayer of consecration, this would-be "*Sacrificial Priest*" **Prostrated** his person three times on his right knee just as the Romish Priest does in the Mass: thus indicating his belief in the *Sacrifice of the Mass*. Now the Church of England teaches in her Articles, "*The sacrifices of masses . . . are blasphemous fables and dangerous deceits.*" Mr. Roper has subscribed to this Article, and at his ordination has made a most solemn Vow to "*drive away all strange and erroneous doctrines contrary to God's word.*" How then can he honestly eat the bread of the church and preach and teach the doctrine of the Mass?

The Bishop of Toronto may well remark: "*why should any clergyman wish to make his church such that a common man, placed suddenly within, would not be able to say whether he was in a Church of England or Romish place of worship?*" And we might with some force ask his Lordship Why he permits such a **Scandal** to exist with impunity in his diocese? No wonder our congregations are being depleted and church funds falling off, when our ministers are becoming **Sacrificing Priests** and turn our Communion tables into **Romish Altars**.

Another daring outrage committed by this Clerical Pedagogue of Popery is found in the fact that he has discarded the Prayer Book.

The Ritualists know very well that whilst the Prayer Book is kept in use in public worship, their work of Romanising is retarded; for this reason they have begun to set the Prayer Book aside and substitute for it a Ritual of their own framing, regardless of the fact that they have solemnly subscribed to the following declaration:—

"I, A. B. do solemnly make the following declaration:—I assent to the Thirty-nine Articles of Religion, and the Book of Common Prayer, and of the ordering of the Bishops, Priests, and Deacons. I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God, and in Public Prayer and Administration of the Sacraments I will use the form in the said book prescribed, and none other except so far as shall be ordered by lawful authority."

These 24 page Rituals are in use at St. Thomas'. On the cover is printed "**The Holy + Euchrist**", and is printed in the City.

It bounds with small \ddagger crosses scattered in ~~the~~ ^{at} parts of it, ~~the~~ ^{at} which points ~~the~~ were observed to make the sign of the cross, and at the words "And was made man," in the *Nicene crede* to fall on their knees for a second or two. It appears to be a reprint from the first prayer book of KING EDWARD the VI in 1548, which has not been in use in the Church of England for more than 300 Years. Mr. Roper knows, that the Prayer Book of 1549 is not the one to which he subscribed at his ordination, but the one in present use, by which he must be governed, but Mr. Roper is a formidable exception, he cares for none of these things, and will not abide by the law and order of the church to which he has subscribed "willing obedience." On page 18 of this Ritual is found this rubric, "*While the Priest consumes the remaining elements a Hymn or Psalm is sung.*" In order apparently to kill time and divert attention from criticising this monstrous act: it was during this singing that this "*Sacrificing Priest*" performed the Popish ceremony of **Ablutions** i. e. *washing the sacramental vessels and rinsing his fingers of any particles of Bread or Wine adhearing to them, and then, drink the washing! and wipe the chalice!* The practice was condemned by the Law Courts and is Illegal.

Space will not permit to follow the vagaries of the Jesuitical Priest further; enough, however, has been said to render it incumbent on the Rev. Mr. Roper to clear himself of the stigma of **LAW-BREAKER**, and the awful crime of **PERJURY**! It is hard to conceive how any sane men with any respect for law and order, can justify their conduct in the matter, after making such solemn Vows and Promises in the presence of God and man at their ordination, and also subscribing and declaring in the most solemn way before their Ordinary, and before the congregation, and likewise by their declaration of assent and consent, as prescribed in the prayer book and the **Act of Conformity** as stated therein "without either diminishing or adding any thing in the matter or form thereof" and there assent to, belief in, and promise to use, the form in the Prayer Book, "and none other." We have yet to learn by what ingenious contrivance they have relieved their consciences from these solemn obligations in the sight of God which are of much greater importance than acts of parliament or injunctions from the Privy Council. Sound reason and common sense say, if a clergyman can feel himself at liberty to cast off, and be free from, the observance and fulfilment of these Solemn Vows and Obligations; how can he accuse the general public with not keeping and observing their Vows and Obligations which they have made in Baptism, Confirmation and Matrimony, etc.?

Surely it is time that our Bishop should look into this matter. "Sound Views and Wise Words" are very good utterances, but to be of use they must be carried into practice. The honor and welfare of our Church demand this at the Bishop's hands. For as the Bishop says, "Indeed while these practices find favour with a few of extreme ecclesiastical tastes, it cannot be concealed that they have been the means of alienating the affections of great numbers of the plain, simple people from the Church, and driving them to join themselves to dissenting communions."

Our next will be on the **Confessional** as practised and taught by these Romanizers, the C. B. S, the E. C. U. and Cowley Fathers &c!!!

These **TRACTS** may be had for **Free** distribution at 15 cents per 100 or \$1.25 per 1000: from the Publisher.

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Gee Lovatt, 7 Sword St., TORONTO, CANADA.

No 5.

Second Edition, 18th Thousand.

CHURCH of ENGLAND Tracts for the Times.

"If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ." 1 Timothy, ch. 4, v. 6.

THE CONFESSORAL !!! IN THE CHURCH OF ENGLAND.

To those who are acquainted with the Ritualistic movement, and know the secret aim and purpose of that body, and the means they are taking to effect their object, the name of this tract will not appear at all extraordinary. Not only is there such a thing now as Auricular Confession in the Protestant Church of England, but all the very worst and most revolting features of the Confessional of the Church of Rome have been embodied in a book of instruction for priests by a Protestant society, calling itself "The Society of the Holy Cross," and accepted by a large number of the Clergy of the Church of England as a guide for them in their intercourse with the members of their congregations and the public generally.

Some attempts have recently been made to show the immoral nature of the Romish Confessional, and Dr. McNeile thus writes of it:—"The time may come when it will become our bounden, though painful duty, to rouse the indignation of Englishmen at the expense of their modesty, by translating and circulating some of the contents of that Charnel-house."

Canon Stowell says in one of his lectures:—"I cannot feel myself free to think that any Englishman will ever go himself, or allow his wife or daughter to go to that slaughter-house of freedom and purity. And the Clergyman who dares to drag that loathsome Auricular Confession into the Church of England, ought to be hooted out of society."

The Ritualists under the *pretence* of decorating their churches in glory of God, introduce gradually and by stealth, the symbols of worship in use in the Roman Catholic Church. They deny that they are in sympathy with that Church, when openly taxed by their congregation, whose feelings they outrage, and sometimes indignantly repudiate the charge. It is, in plain English, a Jesuitical lie, and has not even the merit of possessing a single redeeming feature. The CONFESSORAL is the greatest POWER of Roman Catholicism, the chief means by which she holds the

minds and action of her devotees at her disposal, and the most perfect scheme that the ingenuity of man could devise for turning men and women into the degraded tools of a rapacious and designing power. Astounding and improbable as it may appear that a great religious body should have existed for many centuries whose whole system and teaching from beginning to end is nothing but a code of depravity, immorality, and disgusting obscenity ; it is nevertheless an incontrovertible fact, that the writings of the authorities of the Roman Catholic Church, which are accepted by that body as unquestionable and absolute, in every particular, are foul and filthy to the last degree. These are not charges trumped up against the religion of Rome out of theological hatred. The works of the Fathers of the Church can be read by the whole world, and therein will be found more than sufficient to justify the very worst that can be said by the bitterest enemies of Rome. St. Alphonso M. de Ligouri, and Peter Denzinger, two of their most trusted authorities, and their writings beggar all description. They are simply a disgrace to human nature, a foul distortion of every kind of vice known to poor degraded humanity. What will Protestants say then, when they hear that the instructions on the Confessional, which the Ritualists have set up in the Church of England, contain some of the filthiest and most demoralising passages from the writings of the Romish authorities ? "The Priest in Absolution" is the daily guide of hundreds of clergymen in the Protestant Church, and the immorality of its teachings, is gradually but surely undermining the morals, and breaking down the healthy tone of mind of the future mothers of our race. Woman, more especially the young, is captivated by the soft seductions of these gorgeously decorated Ritualistic Churches, and she flutters about them as the poor foolish moth around the candle. To many there is a great fascination in the dim religious light that casts its soft mellow rays upon the rich decorations of the altar and the symbols of worship, which everywhere meet the eye in these sensual image houses of Rome ; in the soft voluptuous music, mingled with the measured chant and the full melodious chorus of well trained voices ; in the many processions and ceremonies by which the services are varied ; in the mysterious and censuous representation of things above human comprehension ; in the daily opportunities of escaping from the common-place trivialities of domestic duties, and in very many other things connected with this stepping-stone to the great charnel-house of Rome. With a perfect knowledge of human nature, every thing has been devised with the most consummate skill to enwrap the mind and fill the senses to satiety. Not a single sense is left ungratified. What wonder then, if the subject of the passions, should, under such circumstances attain an ascendancy commensurate with the other intensified feelings. Add to this the sanction given the priest to question his fair penitents upon their most secret feelings and actions, in any way his

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propensities may dictate, beginning with comparatively simple ones, and ending only after their conversation has traveled over the whole area of obscenity, and the reciprocity of inflamed desires has broken down every barrier that modesty and morality have erected between the sexes. Surely, such a preparation can have but one result, the consummation of which is the crowning infamy of this unutterably vile and blasphemous system.

Loyal Churchmen and Protestants generally are at one in regard to the necessity of opposing the advance of Roman Catholicism, though few indeed have the slightest knowledge of what that religion (?) really consists. They know it is immoral, and detest its doctrines, but little dream what a pestilential hindrance it has been, and is, to the advance of civilization and purity of morals. Hitherto they have shrunk from a contest with so loathsome an enemy, and the result is that her insidious poison, under the alluring forms of Ritualism, has found its way into every section of society, and bids fair to contaminate the whole nation. Every now and then batches of Ritualists go over to the Church of Rome, and thus the work of proselyting goes on, and the body of Ritualists do not appear to augment so rapidly as is really the case.

It is the openly expressed belief at the Vatican, that England will ere long be once again at the feet of the Pope, and if England, Cardinal Wiseman has declared "**the whole world**". Reader, know you what this means? Once again the priests will have the power to enforce by torture, and the stake, their desires. Once again the Inquisition—that product of the concentrated sum of all that is diabolical in man—will rear its hideous head in our midst.

Is it possible then to stop the spread of this infection? How can we arrest its progress? Practical answers to these questions are of the most vital importance to our children and future generations.

In our opinion the further spread of this stream of impurity can effectually be stopped by the very means which the Ritualists themselves have furnished. They have prepared a special book of instruction for their party, called "**The Priest in Absolution**" which was unearthed by Lord Redesdale and brought before the House of Peers not long since. This work consists of extracts from similar books of instruction in use among the Roman Catholic Priesthood, and, in fact, embodies the whole method of procedure in the Roman Confessional. It created so much indignation at the time that the Ritualists thought expedient to repudiate it, in a measure, and treat it as an unclean production for which the Ritualistic party were not responsible. Under this impression the public have allowed the matter to die out. But what are the facts? This book, immoral, nay, filthy and obscene as it is, was a genuine production of the Ritualists, and is now used as a text-book of instruction in the Confessional, by members of that party.

In order to open the eyes of the people to the doings and objects

of the Ritualists, no better method could be found than the publication of this book, and on the highest grounds of public duty and necessity it should be sent broadcast through the length and breadth of the land. Once let the true nature of the Confessional (there is no difference between the Romish and the Ritualistic,) be known throughout the nation and the righteous indignation of an outraged public, and the fierce light of opinion would quickly wither up this foul den of incipient sacerdotalism. (Of this fact the Ritualists themselves are so well aware, that it is difficult for anyone outside the clique of conspirators to obtain a copy, so carefully has it been guarded). Will men and women in the face of the great interests at stake, shrink from examining a work, the contents of which may at any time be whispered in private in the ears of their innocent daughters, by Ministers of all ages? Under these circumstances, the viler the book the more urgent the necessity for exposing it, and so far from public morals suffering therefrom, it is certain that any one who approaches it out of prurient motives, will leave it with chastened feelings of profound sorrow and indignation.

On every ground, therefore, it is expedient and necessary that the contents of this book should be laid before the public.

We have now before us a Tract of instruction for the Confessional, for the use of young persons of our Church, in circulation in some of our City Churches, which we regret we cannot for want of space further refer to in this issue.

Among the many Romanizing Organizations within our Church actively engaged disseminating Romish Doctrine, are the notorious **COWLEY FATHERS**; their main object being to undo the work of the Reformation, and to pave the way for ultimate re-union with the Church of Rome.

Of late we have had the deplorable fact of the Bishops of Niagara and Toronto issuing a joint circular to the clergy of their dioceses, announcing **A Retreat** at Trinity College Toronto, to be conducted by **Father Hall** of the **COWLEY FATHERS!!!**

Of the Bishop of Niagara we could expect nothing better; but for the Bishop of Toronto to unite with such men, and for such a purpose is more than we can understand, after his having made the following declaration in his Primary charge to the Synod in 1879.

"I claim that **I hold views**, and views of a very distinct character—views which I prize most highly, which are to me as the apple of the eye, and which I would refuse to part with at the price of any place of dignity in the Church. **I hold most strongly the PROTESTANT EVANGELICAL views of our REFORMED Church, as opposed to the SACERDOTAL and SACRAMENTARIAN views which are characteristic of ROMANISM.**"

Our next will be, **RITUALISM** as seen in other of our city Churches.
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No 6.

[Second Edition, 16th Thousand.]

CHURCH of ENGLAND

Tracts for the Times.

"If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ. 1 Timothy," ch. 4, v. 6.

RITUALISM

As seen in some of our City Churches.

Our No 4 Tract contained a cut of the semi-Romish altar set up in the Church of St. Thomas, with a description of the way the service is conducted there.

We now proceed to deal with other Churches of a like character in which the Church of England Minister is doing the work of a Romish Priest and scandalizing our Protestant Church with impunity.

Would to God we could find words strong enough to arouse our Laity to the great danger that threatens the life of the Church in the near future, never since the days of the Reformation when the Reformers cast off the intolerable yoke of Priest-craft and cleansed the Church from corrupt doctrines and practices, has she been in more imminent danger of disruption than at the present time.

At Home and Abroad the enemy within the fold has become daring and defiant, they have turned our Churches into MASS houses and our plain Communion Table into a Romish Altar, with Brass Crosses, lighted Candles in broad day light, adopted the Eastward position, the Mixed Chalice, the Confessional with its degrading consequences, and have as our Bishop says:—“*far exceeded this rule of simplicity, and by their introduction of excessive decorations, floral and symbolic, continual bowings and genuflexions, candles lighted in broad day, peculiar shaped vestments and many coloured stoles and otherwise what has been called ‘the Mimicry of the outside of Rome’, have given serious offence to the sober common-sense of their people, and have aroused suspicions in them that something dangerous lurks behind.*” And now whilst we deplore the necessity of exposing these Romanizing practices, we feel it our duty to do so.

In the Church of St Matthias on Bellwoods Ave, (the Rev. R. Harrison a graduate of Trinity College in charge,) is to be seen a striking imitation of A Romish Altar, set up with all the paraphernalia of the Mass; a large brass Cross on the Communion

Talde," which is covered with a fancy embroidered "altar-cloth" and frontal upon which are emblazoned a grand array of Romish monograms and devices; a well-trained Surpliced choir; Processions and Re-cessions; Intoned service; the Acolyte waiting on the Priest and assisting him in Mixing Water with the Sacramental Wine, a supply of which he has at hand on a re-table standing near. This Mixing seems to be done by guess, no measures being used, the acolyte pouring, the Priest telling him when to stop. We would like to know what is the proper proportion. Nothing whatever appears in the New Testament as to mixing water with the Wine with which Christ instituted the Last Supper. This Practice forms no part of any Rite or Ceremony of the Church of England; not a word appearing in the Prayer Book about it, and it has been declared illegal by the Highest Law Courts. Why not use boiling hot water, as in the Greek Church? Certainly the Ritualists are not agreed amongst themselves as to the meaning of this Practice.

This would-be Sacrificing Priest is robed in the ~~gorgeous~~ Mass Vestments and officiates with his back to the congregation, and like the Rev. Mr. Roper of the church of St. Thomas in Romish fashion Elevates the Elements and Prostrates himself in adoration before them; also, he resorts to the disgusting ceremony of Ablutions; i. e. washing his fingers and the sacramental vessels and drinks the washings in the presence of the congregation !!!

The Book of Common Prayer which has been in use in its present form since 1862 is not sufficiently Romish for these people, they wish to **go back** to the worst and darkest period in the religious history of the Church, and have introduced another Ritual called "**The Holy + Eucharist**" the same as that in use at the churches of St. Thomas and St. Mary Magdalene; this Ritual is partly composed of extracts from King Edward's first Prayer Book, mixed up with parts of our Communion Service. On page 18 of this Ritual is found this rubric; "*While the Priest is communicating, the Anthem, "Agnus Dei," is sung.*" This is sung immediately after the prayer of consecration, and is evidently addressed to the Real Presence of Christ' alleged to be, now upon the "**Altar**".

Is it not lamentable that any class of people laying claim to the smallest mède of intelligence, should remain willing spectators of these unintelligible ceremonies, and feel no qualms of conscience for the precious moments they waste in gaping at this un-warrantable performance of a sinful man, trying to **mystify** the simplicity of our beautiful service of worship as defined and regulated by the Prayer Book? But St. Paul says:— *Now the Spirit speaketh expressly, that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the*

*After the Law Courts declared it **illegal** to have a Cross on the Communion table, the crafty Ritualists in some places have devised means of evading the law by having a shelf constructed in such a manner that it does not touch the table, but to all appearance is part and parcel of the table.

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Hear what the Bishop of Huron says.—The good and enlightened Bishop Baldwin in his able speech at the late Jubilee in laying down five principles upon which the Weal or Woo of the Church of England depended says:—"The first principle was the work should be greater than the man. It was an entirely wrong principle to suppose that the Man should be greater than the cause. In the Church of England were to be found clergymen who were **scuttling** the ship. When it was asked why they were not removed the reply was that this man had a vested right—a vested right to scuttle the ship. There were cases where men were ruining the cause, and yet they ~~were~~ not removed. That would not be allowed to occur under any other system under the sun."

Early Communion * is practiced here, as indeed it is at all other Churches where the **scuttlers** are in charge. The object of having early communion is to encourage the Romish idea of Fasting, as an essential preparation for the reception of the "**Real** body and blood of Christ". This monstrous doctrine of the **Real Presence**, is held and taught by the **scuttlers** in common with the Church of Rome; but our Article XXVIII declares it to be *repugnant to the plain words of Scripture, over-throweth the nature of a Sacrament, and hath given occasion to many superstitions.* And true enough many are the superstitions observed and practiced in Ritualistic Churches, as our space is limited one instance must here suffice,—at St Matthias an embroiled PALL is used as a cover for the cup, when asked the meaning of this practice the Rev. Mr. Harrison said "*it was used for the purpose of keeping out the flies;*" i. e. *lest the flies become irreverent partakers of the Blood of Christ!!!*

Auricular Confession is practiced (admittedly) here as well as at St. Thomas, St. Mary Magdalene, and others; on this practice we prefer to let the Bishop of Toronto speak; his Lordship says:—

"I would say, briefly, that the claim which has been put forward by some Presbyters to a right to demand and receive the confessions of penitents before giving them absolution, indicates and would seem to spring from exaggerated views of priestly authority which are alien to the whole spirit of our Church's teaching, have no warrant in the Word of God, and are justly regarded by Protestants as the reproach of the Church of Rome."

Here again we must respectfully ask the Bishop **why** His Lordship **permits** such 'Presbyters' to scandalize the Church under his own control and government? These men are, as the Bishop of Huron says "*scuttling the ship*" and churchmen, whether Bishops, Priests, or Laymen, who shut their eyes and remain silent while the *scuttling* is going on become, in a measure, a party to the work

* it is plain our Lord never intended that this Sacrament should be received on empty stomachs at early morning; our Saviour instituted this Sacrament at night as His **Last Supper**, not an **Early Breakfast**. We find also that those who came to make a meal of it were rebuked

of spoilation and guilty of unfaithfulness to our dear old Protestant Church of England—The Priceless Heritage handed down by our Martyred forefathers.

ST. MARY MAGDALENE's is a small Church on Manning Avenue in charge of the Rev C. Darling, son of the late Rector of HOLY TRINITY. He graduated at OXFORD, but had been a Student of Trinity College TORONTO, and is faithfully developing the teachings of that institution.

To describe this Church and service would only be a repetition of what has been said of ST. THOMAS and ST. MATTHIAS, as they are identical in almost every particular except in the number of lighted candles (they have only two whilst the others have eight,) but they are in advance of ST. MATTHIAS in having an elevated structure on the "altar" consisting of steps and a pedestal* on which stands a cross, they also carry a large cross at the head of their processions † and sing a hymn in place of the "Gradual" and also use **Wafer Bread**.

Now whilst it is deplorable that these practices should be found or permitted to exist, in any congregation in communion with the Protestant Church of England; it will be gratifying to all honest churchmen and true protestants to hear that, to all appearances, Ritualism is a failure. The ignorance and superstition under which ceremonial religion and priestly assumption flourished in pre-reformation times have no hold on the masses in this enlightened age. In proof of this, witness the remarkable small congregations, and the exceedingly low state of their finances at some Ritualistic Churches verging on the brink of Bankruptcy. Gilded Altars, Gorgeous Vestments, and Surpliced Choirs, with all the other trappings of popery may please the careless and restless eye for a time and secure the countenance of indifferent people; but after all they will surely find, to their sorrow, that all this outward show is only like the whitened sepulchre, full of corruption inside, and brings no lasting peace or comfort to the hungry soul.

The Mission of the church of Christ is to proclaim His Gospel, to instruct the ignorant, awaken the careless, convince the obstinate, encourage the penitent, and bring all to the knowledge of Christ; to this end Christ Himself says:—"I, if I be lifted up will draw all men unto Me." All other means have proved and must prove a total failure in bringing souls to Christ.

The use of the CRUCIFIX advocated by the Clergy of St. Albans!!



We have now before us a small manual called "The Narrow Way," circulated by the Rev J. G. Lewis, curate to our Bishop at St. Albans Cathedral Toronto; from which we take the following advice to the sick, on page 25 we read thus:—"If possible, let a picture of your Saviour on the Cross hang where you can see it. This will often comfort you, and keep before your mind the sufferings of Jesus and show you that it is a privilege to suffer as He did." How can the Rev. J. G. Lewis reconcile the setting up of the Crucifix in the sick room with the second Commandment? Is this the kind of teaching we may expect from the Bishop and staff of Clergy of our New Cathedral? More on this subject in our next.

* According to the decisions of the Highest Courts in the Realm, the kind of communion table required is an **HONEST TABLE** of wood:—"a table in the ordinary sense of the word, flat and movable, and capable of being covered with a cloth."

† This is the Cross which does duty at S. School Pic-Nic's and other occasions and is the one which is lent out along with the large brass candlesticks at the death of my member of the congregation, to decorate the death chamber!!!

These TRACTS may be had for **Free** distribution at 15 cents per 100 from the Publisher, Geo. Lovatt, No 7 Sword St, TORONTO, CANADA.

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No 7.

CHURCH of ENGLAND

Tracts for the Times.

“If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ. 1 Timothy, ch. 4, v. 6.

RITUALISM, as propagated by the
circulation of books amongst
our young people!!

The CONFESSIONAL advocated by “A Help to Repentance”
Circulated in St. Matthew’s Parish!!!

The “MADONNA AND CHILD” and
“THE NARROW WAY”
FOR SALE at the SYNOD OFFICE, TORONTO.

The CRUCIFIX Advocated in the Sick Room by the
Clergy of ST. ALBANS New Cathedral, TORONTO.

In our last issue (No. 6) we directed attention to a small manual
called “The Narrow Way.”

We now proceed to expose to the light of day the way Ritualism is being propagated by means of *designedly* got up books, full of erroneous teaching and unscriptural doctrine, which have a decided tendency to implant very wrong and unscriptural ideas in the minds of our children, and to undermine and weaken the foundations of that great Bulwark of Protestant principles—the Reformed Church of England, with her 39 articles. These books are being very industriously circulated by those who have been loud in their professions of having no sympathy whatever with Ritualism as practised in some of our City Churches—circulated by Clergymen who have heavy Ordination Vows on their Reverend heads in matters of this kind that they will “be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God’s Word;” but what do we find? Not only have they failed to “drive away,” but they have on the contrary introduced and circulated and employed others to introduce practices which they themselves are ashamed of.

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Think they that this breach of their Ordination Oaths, Vow and Solemn Promises, and its consequent injurious effects upon the mind of the public generally will long escape the Divine Wrath. We know not. Let them *read, mark and learn* what the Scriptures say about breaking Oaths, Vows and solemn Promises; here are a few passages, which we ask our readers to get their Bibles and read for themselves. See *Josh. 9: 15, 19, 20. Num. 30: 1-2. Deut. 23: 21-23. 2nd Sam. 21: 1-7. Eze. 17: 15-19. Eccl. 5: 4-6. Jer. 34: 10 to end. Mutt. 14: 7-9. Acts 5: 4*. Also please see our ordination service in Prayer Book.

But to proceed to this "Narrow Way," circulated by the Rev. J. G. Lewis, Secretary and Curate to the Lord Bishop of Toronto at St. Alban's new cathedral, from which we take the following advice. On page 25 we read thus:


"If possible, let a picture of your Saviour on the cross hang where you can see it. This will often comfort you, and keep before your mind the sufferings of Jesus and show you that it is a privilege to suffer as He did." How can the Rev. J. G. Lewis reconcile the setting up of the Crucifix in the sick room with the second Commandment?

Now the second Commandment prohibits the use of images in the worship of the True God. "*Thou shalt not make to thyself any graven image, or the likeness of anything that is in heaven above or in the earth beneath, etc.*" The Romish Church endeavours to conceal this fact from her devotees by suppressing the second Commandment, but Bible readers are well aware that the use of Pictures or Images in the worship of God have invariably terminated in the worship of the Idol itself. History since the christian era also confirms this fact. God is a Spirit and those that worship Him must do so, not through Pictures, Images, or Crucifixes, but in Spirit and in Truth, and from the inward affections of the heart. Christ did not comfort his disciples by telling them to make an Image of Himself on the Cross, and hang it where they could see it, and that it would keep them in remembrance of Him. Our Saviour's advice was of a different kind. He advised them that when He departed He would send them the Holy Ghost—the Comforter, who would teach them all things and bring all things to their remembrance, and turning to His Father, Christ says:—"I have given them Thy Word," John 17: 14. Now the word of God decidedly condemns Image worship, but we do not accuse Mr. Lewis of recommending the sick person to worship the Picture or Image of Christ on the Cross or Crucifix as it is called. The Romanist will tell you he does not worship the Image itself, but God through the Image; see what St. Paul says on this matter to the men of Athens, Acts 17: 22-29.

But the matter of the crucifix is not the only objection to this "Narrow Way," which is the book selected above all others by the

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Rev. J. G. Lewis as a suitable memento to present to a class of 18 girls at their confirmation.

The compiler anticipates objection to it in the Preface.

Its teaching generally is more adapted for those in religious hot-houses, or convents, than for nourishing young people up into robust Christians, and enable them to fight their way through life against the world, the flesh, and the devil. This "Narrow Way" contains some good instruction, but on the whole it is bitter and poisonous and therefore dangerous to be used. It is in this sense much like Hymns Ancient and Modern, which contains some of our best Church hymns, intermixed with others teaching strange, erroneous, and unscriptural doctrines, or like the apothecary's deceptive composition, the Sugar Coated Pill.

For the benefit of our readers we give a few specimens. On pages 4-11 and 13 is instruction to pray at early morning, 9 a.m., 12 noon, 3 p.m. 6 p.m., and evening and between times "as often as you can". Rule 7. Pray on hearing a clock strike. On page 25 "when Sick send for your **Parish Priest** at once, don't wait until very sick . . . ask for Sacrament however young you be . . . open your grief to him;" also on this page is the extract as above about the Crucifix. On page 28 we are told:—"it is a very solemn thing to be a chorister . . . a very holy office . . . is in fact one of the ministers of the church . . . his duty on earth that of angels in heaven. On page 31 the chorister is recommended as a cure for laughing, to fix his eye on the **Altar** or **Cross**. On page 40 is the **Sacrament of the Altar**. 48, Fasting advocated in an unscriptural manner; the scripture quoted is certainly not to the point. 50 if in doubt how to fast, ask your **Parish Priest** to advise you. 54, Lent, misleading and unscriptural references thereto and the statement "... *No REAL christian will fail to keep it . . .*" 56, Good Friday, if possible be in church between 12 and 3 o'clock, . . . 69, Going to other Churches condemned as a *breach of the 2nd Commandment*; this passage shows up the **Parish Priest** pretty badly indeed, if he can believe and teach what this passage implies, it is equally as bad as the church of Rome calling all others **HERETICS**. Now if it is a *Sin* to go to other churches, the *Biggest Sinners* are these very same **Parish Priests**,—the **Scuttlers** who, as our Bishop says, have been the means of *driving great numbers* of our church people to dissenting communions. On page 83 Baptismal regeneration is taught. 84 Apostolic succession implied. On page 89 our children are told "The Bread and Wine still remain *what they were*; but also become *what they were not* before consecration." This seems to be very dangerously near the edge of that awful precipice of *Transubstantiation* and its long train of unscriptural surroundings. On page 101 Early Communion Fasting, is taught and recommended under the *Lying* excuse of ancient custom and respect to the Sacrament. On pages 88, 100, 101, 102, **Altar!** **Altar!** **Altar!** **Body and Blood, etc.**

107 *Spiritual Communion* daily, recommended and the Rubric at the Visitation of the Sick misconstrued. 117, Prayers to Saints Advocated!!! etc., etc.

The whole book is a minute routine of a mere formal assumed piety, impossible for any frail mortal to observe, and is calculated to make religion a burden, and Salvation a matter of personal merit.

The above passages will be ample to convince our most sceptical readers that it is a very unfit book to be circulated by a clergyman of the Church of England. The phraseology alone is enough to condemn it. Now, why should the word "altar" be used when our reformers were so careful to expunge it, "name and thing" from our liturgy; and to break down, and cast out, all "altars" found in our churches at the reformation, and bring in honest tables of wood in place thereof. These divinely directed men well knew that around this word "altar," and its necessary Furniture, Millinery, Priests, Masses, etc., has concentrated more Strife, Bloodshed, and Misery in religious matters than any other word in our language,

It is only the "Parish Priests" and Ritualists that use the term, for their pretensions without an "*Altar*" are worthless.

And Symbolical as this word "altar" is of the false and unscriptural doctrine held by the Church of Rome, we fail to see how any Loyal clergyman of the Church of Eng. can so disregard their solemn Ordination Vows as to receive Pay from Protestant churchmen and betray the trust reposed in them by doing the work of our church's worst enemies, by circulating and propagating this false teaching and thus preparing the minds of the young for *another day's march nearer Rome*, unless they have entirely lost all sense of honor and self-respect, and have no regard for God and His Holy Religion.

This same question also affects the highest dignitaries of our church who have all made the same Solemn Promises, Oaths, Vows and Declarations. The Bishop's Obligations are plain, and by his Lordship's reference to them in his primary charge, we fully expected he would have faithfully acted up to them, as his words on that occasion implied. We regret very much that his Lordship's shortcomings in this respect are very great, and as a natural consequence he is losing the respect of all sections of our church as well as of the Protestant community generally, by his vacillating policy of omission and luke-warmness, whereas, if he would manfully do his duty according to his ordination and consecration vows and obligations he would have the respect and support of all sections (except a few of the extreme Romanizing law-breakers) of the church and the public at large. How then can our Bishop expect his Clergy to render him the loyal obedience they have vowed and promised to give, the non-fulfillment of which the Bishop regrets and complained of in the Synod last June?

Churchmen will no doubt be surprised when told that this "Narrow Way" is kept for sale at the Synod office here in Toronto, and

is catalogued and recommended as suitable for presents for young people. Nor is this all, for what is more surprising still, objectionable medallions are kept and highly recommended at our church's repository of books at the Synod office—such as the "Crucifixion," "The Madonna and Child", etc. This image of the Madonna and Child is one of the objectional figures in the celebrated St. Paul's Bredos case, and has been the cause of litigation in several other churches were the Ritualistic Priests have tried to introduce it. And now, we would ask, are churchmen in Toronto willing to have their objectionable presence thrust upon them in this insidious way? Whoever the authorities are in charge of this our diocesan repository of books we care not, be they Bishop, Synod, Committee, or Librarian, they are certainly betraying the trust reposed in them by unsuspecting churchmen, and are no doubt, *knowingly* acting in league with that notorious band of conspirators, the Ritualists, who are constantly plotting and scheming how they may permeate and contaminate the minds of the young with their pernicious teaching. Furthermore, we would draw the attention of Protestant churchmen to the fact that this repository in the Synod office seems to be a repository where books of a specially Ritualistic tendency are kept to the exclusion of others of an evangelical nature, for instance, in the catalogue for 1889 there is a multitude of Hymns Ancient and Modern, in a great variety of styles and sizes, but not a copy of the Hymnal Companion. Why is this thus? We would most respectfully draw his Lordship the Bishop's attention to these matters and ask, why is this permitted?

We have now before us a small book, called

*"A HELP TO REPENTANCE,
Intended chiefly for the use of young people"*

By the Rev. Vernon W. Hutton, Vicar of Sneinton, Notts, Eng.,
which is circulated in St. Matthew's Parish, Toronto. Its teaching is so exceedingly corrupt, unscriptural and contrary to the principles, teachings and doctrines of our church, that we are amazed that this pernicious manual with its Romish Teachings has not been exposed to the light of day before, as we purpose now doing as far as our limited space will permit.

Baptismal Regeneration is taught from the first page. On page 11 going to other churches is condemned as a breach of the second commandment. The young persons to whom this book is addressed are led on and on in the most subtle manner, step by step. Page 17, "The next step in repentance, which is confession." Page 18 and 19, "The Priests of the Church have power to absolve you." "Go to one of His Priests and confess to him your sins, lay all before him. . . . Remember that you go to the Priest as a representative and ambassador of God, . . . do not be afraid, . . . he has too many sins of his own to repent of to allow him to look

too severely upon yours, neither need you fear that he will ever speak to others of what you tell him, he is bound by the Law of the church never to reveal anything told him in confession. No Priest who wishes to go to heaven himself would dare to give the slightest hint to any one of what he hears in confession."

Then follows a scene much like what the Bishop of Toronto describes in his Primary Charge and re-published in our No. 1 Tract, which please see. "Go into the church or vestry at the appointed time, and when the Priest is ready to hear you, kneel down and he will give you his blessing and bid you commence your confession. Bring the paper with you," etc., on which on 14 they are told to note down carefully a list of sins. "Commence your confession:—In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to God before the whole company of Heaven, and to you **my father**, I have sinned. . . . I confess I have committed all these sins." (Here follows the sins on the list,) concluding with "for these and all . . . I humbly ask pardon of God, and of you **my father**, I beg penance and **absolution**, . . . and you **my father** to pray for me. The Priest will then give you advice about your sins, and will perhaps have to ask you some questions." "The Priest will also, perhaps, tell you to say some prayers, or to perform some act of self-denial to show your sorrow for sin, and your readiness to bear the punishment it has deserved, and **your submission to the authority of the church**. He will then pronounce over you the words of absolution, **you are clean now**, . . . Remember not to talk about what the Priest has said to you. Be *very careful* about this, . . . if you tell others what he has said to you, he may get the blame, of its being known. **You are forgiven now**, . . . you will in all probability, have to use confession again. Some . . . make a regular practice of confession. . . . The best rule about confession is, that you should use it whenever you are preparing to come to Holy Communion."

Our space is exhausted, but the above extracts will be sufficient without further remarks of ours to let churchmen see the nature of the books which are being circulated in our midst. Are churchmen content to allow this state of things to continue. Is it not time they were up and doing? It certainly is if they value the birthright they have inherited from our martyred forefathers, and we trust after reading this tract they will no longer remain in a state of careless luke-warmness about matters of such vital importance.

We conclude by asking Churchmen to bear in mind the solemn warning of Sir Robert Peel who said:—"The day is not far distant, and may be very near, when we shall have to FIGHT THE BATTLE OF THE REFORMATION OVER AGAIN."

Our next issue will contain other very interesting Ritualistic developments.

These TRACTS may be had for Free distribution at 20 cents per 100 or \$1.50 per 100: from the Publisher, Geo. Lovatt, 7 Sword St., Toronto.

No 8.

CHURCH of ENGLAND Tracts for the Times.

"If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ." 1 Timothy, ch. 4, v. 6.

RITUALISM AND ROMANISM.

Ritualism and Romanism are twin sisters, both in their teaching and practices. While the more honest of the Ritualistic clergy have gone out of our church, because they admitted that in the reformed Church of England there was no place for their doctrine, others not so honest remain, and in fact demand that the law shall be made to say that clergymen eating the bread of a Protestant Church, may be, in their ritual observances—Protestant or Papistical, as they may prefer. This, they suppose, will bring about a happy state of things! Ritualists and Romanists exactly agree in the view they take of Holy Scripture. Both want to rob the layman of the right of recourse to Holy Scripture, and would deprive him of the liberty the Church has given its members in the Article VI. Ritualists say that the first thing to put in the hands of persons whom they wish to convert is a crucifix. Even to men under sentence of death, instead of the Bible—Rome takes the *Missal and the Crucifix*.

Experience teaches us that if we wish to make men do their duty in this life, as in God's sight, we must move on Bible principles, and on these alone.

Let us now consider some acts symbolical of distinctive Romish Doctrine, which our Church deliberately repudiated at the blessed Reformation.

ALTAR LIGHTS

Were unknown to the early Christians, and exposing useless candles at mid-day was condemned by one leading voice after another. They are of Pagan origin, being derived from the ancient practice of worshiping the Sun God with fire. But their use grew in Papal countries with growing corruptions, and they are still burned by Roman Catholics (who believe in transubstantiation) before the "Host" to show that it is "the light of the world." When the "wafer" is carried about lights go before it; when the wafer is removed from the "altar" lights are put out, etc. It has been asserted that two lights have been retained in all churches, but not one instance, until of late years, can be given of lights burned "before the sacrament" since the Reformation. Their history and the

transubstantiation of the Continent of Europe, where they are daily burning makes them a snare and a delusion.

WATERING THE SACRAMENTAL WINE.

There are Ritualists who will tell you that "our Lord did so at the Last Supper." *Can it be believed* that when our blessed Lord said, "I will not drink henceforth of *this fruit of the vine, etc.*," He meant a "mixed chalice"? There can be no doubt that the practice has been cemented into the system of the Church of Rome with that fatal superstition which asserts the sacramental wine (after the priest's words) to be *literally* what flowed from our Lord's spear-stricken side! Because "forthwith came there out blood and water," therefore the theory of transubstantiation demands "blood and water" in the chalice. And with such an interpretation of the act obvious or even possible, where can be the wisdom or the *fealty* of any Protestant bishop or clergyman who insists on, yea, breaks the law of the land and his church, that he may not be hindered from this Romish usage?

THE EASTWARD POSITION.

The history of the *posture* is the history of *sacerdotalism*! The Jewish Priest was rightly a *sacerdos*, a sacrificing priest, prefiguring Christ Himself. Therefore he stood with his face to an Altar; and the author of that pernicious book, the "*Ritual reason why*," who has since joined the Church of Rome, asks "*Why is the Priest to say the prayer of consecration standing before the Altar?*" Answer; *Because this is the position of a Sacrificing Priest*! Accordingly, in Popish countries, you see the Priest day by day, when he is "*Sacrificing the MASS*", adopting the *Eastward position*, in fact you see his BACK, the point of the compass is not of primary importance so long as the priest faces the Altar! But why either Bishops or Clergy, who have declared by their Ordination Vows and by subscribing to the 39 Articles, the "*Sacrifice of Masses*" to be "*blasphemous fables*" should adopt the position of a *Sacrificing Priest*, we are at a loss to understand.

Indeed the irony of the thing is so acute that we have no words that can do justice to it. Is this act, looking at it historically, and looking at the tenets of those who practice it, Romish and Unscriptural? Is it excusable in Pastors and Teachers in our Reformed Church? Did not the Master our Saviour exclaim "Woe unto you ye blind guides"!

SINGING THE "AGNUS DEI" (*Lamb of God*) Immediately after the Prayer of Consecration.

The Heathens had their amulets hung around their necks, to preserve them against accidents. And Dr. Hook tells us of a cake of wax, used in the Romish Church, stamped with the figure of a Lamb supporting the banner of the cross, and called "*Agnus Dei*"

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These "Lambs of God" he says when consecrated by the Pope, and distributed amongst the people, were supposed to possess great virtues! It is difficult to dissociate such charms, historically or otherwise, from the adoration paid by the Roman Priest to the *consecrated wafer*, which is addressed by him as "**Agnus Dei**." But then, poor man, his Church binds him to believe that that consecrated wafer is the very body, blood, bones, and *news of Jesus*, the "Lamb of God"! Does it, or does it not symbolise this dreadful doctrine of Rome, when Ritualistic Bishops and Clergy cause the "Agnus Dei" to be sung, not before, that would be a different thing, but *immediately after the Prayer of Consecration*?

Making the Sign of the CROSS in the AIR!

We find in Dr. Blakeney's work on our Book of Common Prayer, a translation of "**The MASS**, according to the use of Sarum" (or Salisbury). That old **MASS Service** dates from A. D. 1078, and contains (with much that is excellent) A **CONFESION** "to Blessed Mary" and **MOST** of the **PAPAL CORRUPTIONS** of that **DARK PERIOD**, including "*the Eastward position*". A vast number of "*Signs of the cross*" are appointed to be made during this "Sarum" service, and it is enough to know that they are found there in abundance and used so profusely at a period when Popery was reaching its darkest shades—to be satisfied that such frequent acts symbolise Romish and Unscriptural doctrine.

Rinsing the CHALICE and PATEN, and the Priests FINGERS and DRINKING the WASHINGS!!

We find this practice also prominently in the corrupt "Sarum use" of the Eleventh century. Its history therefore and the tenet of those practising it are Romish and Unscriptural.

VESTMENTS

We give a few instances of their history and use. The *shirt* of the ancient Greek or Roman is identical with what is now commonly called an *Alb*. This dress became appropriated to the deacon, who as Dean Stanley says, was the working man of the clergy, and officiated in his shirt sleeves. The *Dalmatica* was the same garment only of an elaborate kind; it was in short, a shirt with ruffles. "This," the Dean says, "was the first element of ecclesiastical vestment." And he tells us that the first persons who wore them in public were not ecclesiastics, but the two infamous emperors, Bonmodus and Heliogabalus. The *Surplice* was this shirt drawn over the Barbarian's dress of sheep-skin, or otter-skin, which latter dress even Monks wore, as you may see by reference to the writings of Charles Kingsley, Ebor, and others. This surplice dress was formerly worn by the *clergy and laity, in-doors and out-of-doors*. The *Rochet*, or little coat, as its name implies, worn by mediæval bishops out-of-doors, except when they were hunting or fighting, is now to them

in the place of the surplice.' Next came the shawl or blanket, called in Latin "*Toga, or Pallium*"; this was a part of the dress both of ecclesiastics and laity in the 4th century. It is now called the *pall* of the Archbishop, and is confined to him. The *Cassock* was brought into use by the Emperor Antoninus Biassanu. The *Chasuble* was an out door garment of the clergy until the 8th century, when it was first adopted as a vestment for sacred services. This was the common over-garment of the wealthier classes. The *Cape* was a waterproof, which was worn out of doors in rainy weather. The *Chimera*, now used by the bishops, was formerly worn by ladies when riding on horse back. The *Mitre* was the cap or turban worn by Nobles and Princesses in former days; the division into two points was caused by its being formerly carried under the arm, not as an imitation of the hat of the fish god Dagon, as some say. The *Stole*, was formerly an handkerchief, which is a piece of linen, silk, or cotton to wipe the face, or cover the neck. On state occasions these handkerchiefs were used as ribbons, streamers, or scarfs, and were so adopted by the deacons to adorn their white shirts or albs. Thus we learn the ancient history of these vestments, *the use of which, the Ritualists would have us now believe, are necessary to the validity of the Sacraments.*

These garments were common to the clergy and laity alike, yea—even to male and female. So when you look at a clergyman or bishop in his robes, you have a specimen of what the dress of all the people was in former days.

Dean Stanley says, just so, and with as much reason did the surplice of the middle ages, from its position as frock or pinafore, over the fur coat, come to be regarded as an emblem of imputed righteousness, just so did the turban or mitre, when divided by its crease come to be regarded as the cloven tongue; just so, did the handkerchief with which the Roman gentry wiped their faces come to be regarded, in the 5th century, as wings of angels, and in the 7th as the yoke of Christian life. Just so, have the pouches and waterproofs of the Roman peasant and laborers become in the 19th century to be regarded as emblems of sacrifice, priesthood, real presence, Christian or ecclesiastical virtues.

Let us remember *at all times* that we are PROTESTANTS. We protest against the errors, the assumptions, and the **Unscriptural** teaching of the church of Rome. We are, therefore, **Protestants**—that is **Witnesses** for the truth. Remember that you are followers of Him who said: "For this cause came I into the world, that I might bear witness unto the truth."

We purpose dealing with each of these subjects separately in future issues.

Our next will be the **Progress of Ritualism** in St. James' Cathedral.

These TRACTS may be had for **Free** distribution at 15 cents per 100 or \$1.25 per 1000: from the Publisher.

Geo. Lovatt, 7 Sword St., TORONTO, CANADA.

No 9.

CHURCH of ENGLAND

Tracts for the Times.

"Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by the common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren."—Article XXXIV.

The PROGRESS of RITUALISM in St. JAMES' CATHEDRAL, TORONTO!

Hitherto our efforts have been confined to the exposure of open and avowed Ritualism, in some of our City Churches. Now it becomes our painful duty to deal with the advance of Ritualism within the Evangelical section of the Church. It is not pleasant to have to record the capture of a fort by the enemy, but it would be culpable and treacherous on the part of the Watchman to allow the daring foe and the faithless friend to attack the Citadel of truth with impunity and not sound the alarm and hoist the signal of danger.

We are well aware that the *Go-as-you-please* sort of Protestant Churchmen around us would prefer we should sing them a Lullaby of peace and tranquillity, even though they may disapprove of the conspirators and their work. Still we must be faithful to the Truth.

There never was more need for those who know the Truth, and love our Protestant Church, to stand up like *men* in defence of the same than at the present time. Thousands deplore the recent changes made in St. James' Cathedral and the Progress of Ritualism within its sacred walls. Who would have thought that St. James' Cathedral—a church and congregation which for over half a century remained faithful to the Protestant principles of the glorious Reformation—could have been, so soon after the lamented death of Dean Grasett, quietly converted into a Ritualistic theatre for the propagation of semi-popery? From the early days of the good Bishop Strachan to the close of Dean Grasett's useful ministry, St. James' Cathedral prospered and peace and harmony dwelt within its borders. They indeed left a grand legacy to their successors in the shape of a noble structure of architectural beauty, well adapted in every respect to the comfort and edification of all, together with a large, wealthy, and flourishing congregation, living in Christian unity and brotherly love. But it remained for Canon Dunoulin to begin the work of destruction, to disturb the peace and harmony that so long prevailed here, to scatter the congregation, to pull down and disfigure the building itself and to turn the worship of God in-

to a Mockery, and religion into a mere Sham, conducted by trained paid performers, for the amusement of a gaping silent congregation. Let us now see how all this was brought about.

The Rev. Mr. Dumoulin was smuggled into St. James' Cathedral by the crafty cunning and ingenious wirepulling of a certain church warden, who with his colleague was entrusted with the selection of an acceptable man to fill the place of the late Dean. This individual pretended to stand by Canon Baldwin and the Rev. Mr. Rainsford, and declared before a meeting of the congregation that none other would be accepted, and asked the meeting on that account for authority to negotiate with the Bishop without coming back to the Vestry, which was granted. It subsequently transpired that this faithless church-warden had the Rev. Mr. Dumoulin in his eye all the time, and we are credibly informed that the Bishop was *never asked* to appoint either Canon Baldwin or the Rev. Mr. Rainsford. Mr. Dumoulin being a near relative and a personal friend, this official used his position in a clandestine way to procure for Mr. Dumoulin his present lucrative position, regardless of christian principles, the views and feelings of the congregation, or his own personal honour.

At the first the Rev. Mr. Dumoulin seemed disposed to show some gratitude to his friends for their zeal on his behalf, and accordingly in his first sermon from the pulpit of St. James' Cathedral, he, Canon Dumoulin, solemnly declared he would make no changes but would continue the service and course pursued by the late Dean; but, alas for the frailty of poor weak humanity, he has failed to keep the open pledge he made in the house of God on the Lord's day and in the presence of a large congregation. This is on a par with the way he keeps his ordination vows. Space will not permit us here to show the evil results which must inevitably follow such immoral conduct. Cowper says:—"When nations are to perish in their sins,

"Tis in the church the leprosy begins."

Referring to this matter, in an article on Innovations, in the *Evangelical Churchman* of the 27th of March last, the Editor says:—"In one unhappy case in Toronto, we have a clergyman first giving gratuitous pledges that he will make no changes, and then by persistent agitation forces changes which bring alienation and strife."

The Good Shepherd says:—"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." And Milton says:—

"Enough of such as for their bellies' sake
Creep, and intrude, and climb into the fold?
Of other care they little reck'ning make,
Than how to scramble at the shearers' feast,
And shove away the worthy bidden guest."

Canon Dumoulin tells his people "**If they do not like the way he does things they are at liberty to go elsewhere.**" Surely there is something wrong with the Government of the Church, when one man is clothed with power to disturb a whole congregation, and in defiance of their wishes and remonstrances introduces practices and innovations which create discord and

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strife and drives away the children of the church from the home of their affections, many of whom have worshipped here since its erection. "Offences will come, but woe unto him by whom the offence cometh."

The Church is for the people, not the people for the church, and the man who lords it over God's heritage is an usurper, and is out of place in the ministry of the Gospel of Christ. But it seems Canon Duroulin prefers empty Pews to an enlightened congregation, who object to priestcraft and mechanical worship, conducted by hirelings whose heart are not in the words of the lips. Such service is an abomination to the Lord and destructive to the spiritual life of the soul.

When Christ sent forth his disciples to preach his gospel he instructed them saying: " And whosoever shall not receive you nor hear you, when you depart thence, shake off the dust under your feet as a testimony against them."

Satan reverses the order and says:-- Don't depart, but hold on to the city and drive out the kickers, you are clothed in purple and fine linen and fare sumptuously every day. You have a soft thing of it, hold on to the loaves and fishes no matter who suffers. The kingdom of this world is mine, advance my interests and I will repay you with the mammon and luxury of the world. You have vested rights, "Even to the scuttling of the ship," as the good Bishop of Huron said.

Those who are posted in the modus operandi of the Tractarian party saw from the beginning what the Canon's ministry would end in--a burlesque of religion. With a significant determination he pronounced the Shibboleth of the semi-popish party--the Romish Ah-men, whilst the congregation adhere to the English pronunciation Amen; and here let us say that young men of the Evangelical school should be careful lest they be unawares drawn into this mistake--the first badge or token of the conspirators. For every one that pronounces the Tractarian Shibboleth is rightly looked upon with suspicion. The Revs. Mr. Hague and Greene declined to pronounce this Shibboleth, and for that reason the Canon's powder fell on their heads and they had to go.

Shortly after the commencement of the Tractarian movement the notorious Dr. Pusey gave certain advice by which the Ritualists were to be guided--they were to introduce changes little by little, step by step. Amongst other things Dr. Pusey says:--". . . let gradual change be brought in . . . Where all this febrile service, weekly and bi-weekly communion, &c.] is already existing, candle-sticks with unlighted candles may be introduced. Where these are already found, they may be lighted at Evensong. Where so much is attained, the step to lighting them for the Eucharistic Office is not a long one. Where the Black Gown is in use in the pulpit on Sundays, let it disappear in the week. The Surplice will soon be preferred, and will soon oust its rival. . . The innovations ought to be confined at first to extra services."

Canon Duroulin has, so far, acted on this advice to the letter. He first adopted the Surplice for the Black Gown in the school house at the week day services, next in the Cemetery church, and finally at the Cathedral; he has removed the galleries, destroyed the hearing properties of the church, reduced the seating capacity, brought the organ and choir into the chancel, clothed the males in the choir in full Romish regalia--cassock or black petticoat and short surplice, which regalia the clergy also wear; he has removed the pulpit from the place best adapted for the hearing of the congregation, but it stood in the way, and hindered the view of the so-called "altar," as did also the reading desk: now the pulpit stands beside the western column from which one-third of the congregation cannot see or hear, and the reading desk has disappeared altogether, the prayers being now said from the stalls. *side face to the people*, and the lessons are read from a gilded eagle lectern, almost on a level with the heads of the people when seated. To this the minister marches from his stall back and forth at each lesson. He finds it necessary to introduce hymn boards to remedy the defective hearing, but chiefly

for the purpose of announcing the processional hymn, another cunning device of the Ritualists, for this hymn is not given out in the usual way in church, but is started in the vestry, and the congregation are expected to rise as the procession enters. This is a matter the congregation is not educated up to as yet. He has introduced processions, and occasionally, processional hymns. The choir and clergy assemble in the porch of the south entrance and give the signal of their approach by a loud Ah-men which may be heard on the south side of King St.; they then form in procession, enter the church, take their respective places in the chancel, and canter through the service at rail-way speed, so that it is very difficult to many, and impossible with some, to keep track much less join in the service—the primary object of assembling ourselves together in God's house on the Lord's day for public worship being entirely lost sight of, for the whole thing is monopolized by the clergy and choir, and thus the congregation may be said to worship by proxy, and for that matter might just as well stay at home and not go to church at all.

The work of the parish has been allowed to run down to a low ebb, although in the printed report, by much cunning, a glowing account is given; whereas to those who know the true inwardness of these things, the very opposite is the case. But this is nothing more than what might be expected from the staff of clergy employed. Do men gather grapes of thorns or figs of thistles?

To accomplish all these changes extensive alterations were required at the large outlay of some \$30,000, and all this in the name of Improvements (?), even to using cemetery funds to the extent of \$15,000.

And now let us look at the effect of all this? It has nearly emptied this large church, whereas, up to the advent of Canon Dumoulin every available seat was occupied, even standing room was packed to the doors. Was it then necessary to remove the galleries and thus deprive hundreds of the privilege of the church? But galleries are an eyesore to the Ritualist and they must go where it is possible to remove them, irrespective of their usefulness.

The Bishop of Toronto in his late charge took occasion to reflect on St. James' congregation for the smallness of their contributions to the Mission fund of the Diocese. Surely the Bishop is not ignorant of the dissatisfaction that has been created in this congregation by his appointee, or so unreasonable as to expect that an outraged congregation would cheerfully untie their purse strings under the circumstances. Indeed, this is only the beginning of the end of what the Bishop may expect, so long as he allows his ministers to disturb the peace of churchmen and break up congregations by the introduction of novelties which the Bishop himself condemns. And how can churchmen be expected to contribute to the support of teachers and practices which in their heart they detest?

St. James' Cathedral may now be said to be under the direct influence of Trinity College. The Canon has lately received fresh honours from Trinity College in the shape of a complimentary degree for which no literary labor was required, and doubtless as a sop for sending his son to Trinity College—the hot-house of semi-popery—and he allows other members of his family to annoy and disgust the whole congregation by the bobbing antics they practice. He also has for one of his assistant ministers a graduate of Trinity College, who a short time ago distinguished himself by praying that one of our Tract distributors, (a member of his flock) "might fall down and break his neck before he went out to deliver those Tracts again"! Still this young Sprout of Trinity College reads the liturgy on Sundays which calls upon God to deliver us from sudden death, &c. But the hireling careth not for the sheep, because he is an hireling.

Here our space compels us to stop, but more on this subject in a future issue.

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No 10.

CHURCH of ENGLAND Tracts for the Times.

"Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by the common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren."—Article XXXIV.

The PROGRESS of RITUALISM in St. JAMES' CATHEDRAL, TORONTO! (Continued.)

The life, character and last moments of Cardinal Newman furnish a sad and painful picture of the outcome of Ritualism, its delusions, deceits and unhappy endings, and is full of instructive warning to unwary and unsuspecting churchmen. Sacerdotal pride and ambition for spiritual power and authority seem to have had the mastery of his (Cardinal Newman's) better judgment, and led him to forsake the fountain of living waters and to drink freely of the impure sources of the Vatican. He died as he lived—trusting in the arm of the flesh and in the Breviary at the hour of his death.

In the year 1830, Newman started a movement at Oxford for the purpose of destroying the Protestant element in the Church of England, and restoring what she is alleged to have lost at the Reformation, notwithstanding his ordination vows to the contrary. Yet we are told "*Newman was an honest man and full of piety!*" Newman, Keble and Pusey were the principal leaders in this crusade against the reformed Church of England. In the year 1833 this triple band of conspirators commenced the publication of "The Tracts for the Times" from which their party was dubbed *Tractarians*. In these tracts the Reformation was denounced as a great schism. Cranmer was called a *traitor*, and Latimer a *vulgar ranter*. After continuing for about eight years this scurrilous publication collapsed with Tract 90, written by Newman himself; with it came the apostacy of Newman. Long, however, before this Tract appeared, the drift of the Tractarian movement was clearly seen, and intense alarm had been created, but when Newman boldly and openly stated in Tract 90, "That a man might subscribe to the Thirty-nine Articles, *even* when he held the doctrines of the Church of Rome. That the Thirty-nine Articles were directed, not against Roman Catholic doctrines, but against the popular abuse of those doctrines; that they condemned *Masses* but not the *Mass*; they condemned Purgatory, but the Romish was not the Greek; and that the articles

were only legal documents." This distortion of the Thirty-nine Articles and open avowal of Popery raised a storm, and Newman could not withstand the outcry, he therefore made for Rome direct, where he ended his days, not however, bearing testimony to the efficacy of the Gospel of Christ, but to the Romish Breviary. Here we leave him with his judge, praying that his erring and misguided Ritualistic followers may see their folly, and be enabled by God's grace to leave a better and more assuring testimony behind them.

Dr. Pusey, however, did not see fit to follow Newman to Rome, but remained in the Church to continue his pernicious labour in doing the work of Rome in the Church, and in strict accordance with this plan the E.C.U. advises its converts not to go individually to Rome, but to remain in the Church of England and permeate her with Popery and bring her into the fold of Rome as a whole.

The evidence of his success in this treacherous work is only too apparent at home and abroad. We cannot, if we would, conceal the fact that all around us the Church is honey-combed with the leprosy of Ritualism. It is quite true that for party purposes they have increased the number of church buildings, but it is equally true that their congregations have decreased and their influence is on the decline, and they are fast becoming bankrupt; to wit, St. Augustine's, Toronto, which was labelled **For Sale by Auction** a few weeks ago.

This blighting scourge of Newmanism *alias* Ritualism has struck St. James' with relentless force and disastrous effect. It was shown in our last Tract with what persistency, cunning, deceit, and lying, the deplorable results of a scattered congregation, a deformed building, and a burlesque of religion by hirelings, was brought about, but the half has not been told, much yet remains to be done, for the church was not properly built, according to Ritualistic notions, it should run east and west, and not north and south. In order to remedy this mistake (?), we are credibly informed, it is contemplated as soon as funds permit to build largely to the east side of the church, in which a new *altar* is to be erected, together with a suite of rooms for the clergy and choristers. Verily "those whom the gods destroy they first make mad."

Smacking under the evil effects of the late changes, the clergy are now very diligently crying, "Peace! peace! we are not going any farther, nothing more will be introduced." This is evidently being done to allay the intense feeling of indignation which has arisen and is in strict keeping with the instructions laid down by Dr. Pusey: "*Let no further advances be made for the present, but all attention be concentrated to fortifying the position already attained.*" But judging from past experiences the people know what reliance can be placed on any statement made by these Ordination Vow and Solemn Promise breaking clergymen.

In dealing with this matter we have endeavored to avoid being

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personal as much as possible, but, pray, how can we describe the inroads of Ritualism, or the Scuttling of the Ship, without describing the innovator or the scuttler? If the changes in St. James' Cathedral have produced a disastrous effect, must we conceal the cause or screen the instrument? Verily not. Let it be understood, then, that our motto is, "*Principle, Supported by Truth and Honour*," speaking the truth in love, but without compromise. Christ did not spare the Jewish priests whom he charged with turning His Father's house into a den of thieves, but scourged them out of the temple, and shall we screen the Judaizing Ritualists who are busy turning the Church of God into a mass house and religion into a solemn mockery? Indeed we shall spare them not, even if we have to resort to as strong language as did St. Paul when denouncing the false prophet at Paphos. See Acts xiii. 10.

The first note of Providential displeasure and warning to those who have diverted St. James' from its legitimate purpose to the babel and caricature of public worship was sounded on Sunday evening, October 12th, 1890, in the basement of the church when the electric current used in connection with the organ took fire, and for a moment the whole building was in danger of being enveloped in one mass of flame. The congregation were dismissed in ignorance of the cause, and the fire put out. Let us thank the good Lord who spared the noble edifice this once. We earnestly trust the Canon will take the warning to heart and come back to his first love. In the meantime it becomes necessary to remove this terrible source of danger to life and property. Those who worship in St. James' cannot be sure that a similar panic will not occur at any service at which the organ is used, with perhaps disastrous results.

In our last Tract we stated that St. James' Cathedral was under the influence of Trinity College. This was verified on the 28th of September when Prof. Lloyd of that College occupied the pulpit of St. James' Cathedral and preached the ordination sermon, in the course of which he turned to the candidates and said:—"Shrink not from these words, 'Whosoever's sins ye remit they are remitted, whosoever's sins ye retain they are retained.'" Great stress was laid upon these words, which implied confession to a priest and priestly absolution, which is one of the Romish Doctrines taught by these perjured conspirators.

The Canon may have a right to send his son to this semi-popish institution—Trinity College—or anywhere else he may choose to sacrifice the youth, to the perversion of soul and intellect, but it is very questionable whether he has the right to foist upon the congregation of St. James' a man holding such views as Prof. Lloyd holds and boldly expresses too in the hearing of his Bishop.

Newman's Acolyte, Rev. F. Faber, in preaching his last sermon in the Church of England in 1845, said: "The doctrines he had taught them though true were not those of the Church of England, and that consequently he must go where truth was to be found." The next day he was received into the Church of Rome! This appalling confession by the Rector of Elton is only one instance of the fraud and dishonesty resorted to by the Ritualists while professedly ministers of the Church of England and lays bare the wickedness and treachery of the Ritualists. There are hundreds of similar instances in our Church to-day, and many in this city, in which men are doing the work of Rome and eating the bread of the Church of England notwithstanding their ordination vows to the contrary.

But to return to St. James'. Many are the heartrending reports we meet with, great numbers are disgusted, and with heart-felt sorrow have left the

church in whose baptismal waters their infant brow was laved, some wander around into other churches and many become indifferent and attend nowhere, and thus as our Bishop says "The affections of great numbers are alienated from the church and driven into schisms." It is indeed sad to think that a church like St. James' should be diverted from a house of prayer and the plain, solemn worship of God, to the level of a house of amusement and the performance of trained actors, paid proxies for the people to send up their prayers and praises to heaven while the latter sit in their seats and look on. No wonder the congregation is depleted and members become indignant, and whole families make their homes their church. Callous, indeed, must be the heart of him responsible for such things who is not moved to contrition and seeks not to repair what in charity we might attribute to error in judgment and the fellowship of undesirable associates.

There is no use in crying Peace, peace, while they persist in Scuttling the Ship and endeavour to permeate the minds of the youth of our Church with Romish Doctrines and Phraseology as did the Rev. Mr. Winterburne (the assistant minister) of St. James' a short time ago when, conducting a Class of young men in the absence of the regular teacher, he said: "they (the Class) would be employed serving around the throne of God in Heaven similar to Acolytes serving the Priest about the 'ALTAR' in the Church here on earth!" What, we ask, have we, as Protestant Churchmen, to do with Acolytes, or the Romish Ceremonies it is significant of? The Church of England knows no "ALTAR," the word is not to be found in her Liturgy. Scripture nowhere says we shall be serving anyone in Heaven except the Eternal God. The other assistant minister (Rev. Mr. Creighton), a young sprout from Trinity College, has no qualms of conscience in stating that having lighted candles on the Communion Table in the day time, and the Romish Practice of mixing water with the Sacramental Wine is not unscriptural, simply because scripture is silent thereon, nor does he hesitate in uttering the unholy prayer to one of our Tract Distributors, (until lately one of his flock,) "Well _____, I hope you will fall down and break your neck before going out to distribute those Tracts again." Since then this young man has been admitted to the order of Priests, and claims apostolic succession, and still reads the Litany, "From sudden death, good Lord deliver us." We are informed he has denied the truth of this statement, and we have been asked repeatedly, if it is true. We say most emphatically it is true, and can produce proof most positive for it.

Is there any wonder that the old congregation of St. James' are well nigh heartbroken when they have such teaching foisted upon them, and is it reasonable to expect that parents will allow their children to be subject to such erroneous teaching, or any wonder that our young men and maidens withdraw themselves from such contaminating influences, for how can they be expected to listen to such ministrations which are destitute of spiritual profit? Is it any wonder when we see SOLEMN Vows and PUBLIC PLEDGES broken in such a reckless manner, and by such a ministry that the chastising hand of Providence should visit St. James' with the apparent signs of displeasure? God invariably punishes the Vow-breaker. Why were the seven sons of Saul slain?—See Josh. 9: 15-18; II Sam. 21: 1-7.

Here we must leave this subject for the present, trusting our efforts to stay the progress of Ritualism in St. James' Cathedral will not be in vain.

Our next Tract will be on THE ROMISH PRACTICE OF THE EASTWARD OR Altarward POETRY AS PRACTICED BY THE RITUALISTS.

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EXTRACTS FROM EMINENT CHURCH DIGNITARIES AND STATESMEN.

The Late Right Reverend Dr. Tait, Archbishop of Canterbury, said:

"**T**HERE is virtually a conspiracy in the Church of England. In the ranks of the Church of England at the present time, there are not only Roman Catholics, but Jesuits. The rules of the Jesuits allow the members of that Order to assume any religion in order to promote the interests of the Mother Church—Rome. The more honest Ritualistic Clergymen have gone over to the Church of Rome—**upwards of 300**—but many who are Roman Catholics in heart still remain in the Church of England, who, from year to year, are introducing Popish Practices in our Parish Churches, and teaching Popery from our pulpits in its advanced forms."

The late Earl Beaconsfield, when Prime Minister, in the House of Commons, in answer to the question "WHAT IS RITUALISM" said:

"I mean by Ritualism the ~~practice~~ by a certain portion of the clergy of the Church of England of ceremonies which they themselves confess are ~~symbolical~~ of DOCTRINES which they are **Pledged by every solemn compact which can bind men to their Sovereign and their Country to denounce and repudiate.** And of all the *False Pretences* of this body of men, there is, in my opinion, none more glaring and pernicious than their pretending they are a portion of the *High Church party.*"

His Lordship the Bishop of Toronto, in his primary charge, said:

"So utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, that I will never knowingly grant my license to officiate in this Diocese to any clergyman who is a member of this Confraternity—or conspiracy as it has been called, to undermine our Reformed Faith. And I earnestly hope that in preaching or teaching concerning the Sacrament of the Lord's Supper our Clergy will carefully guard against all such language as will give colour to a belief that is so repugnant to the spirit and teaching of the Church." (Extract from p. 12).

